THE CRISIS

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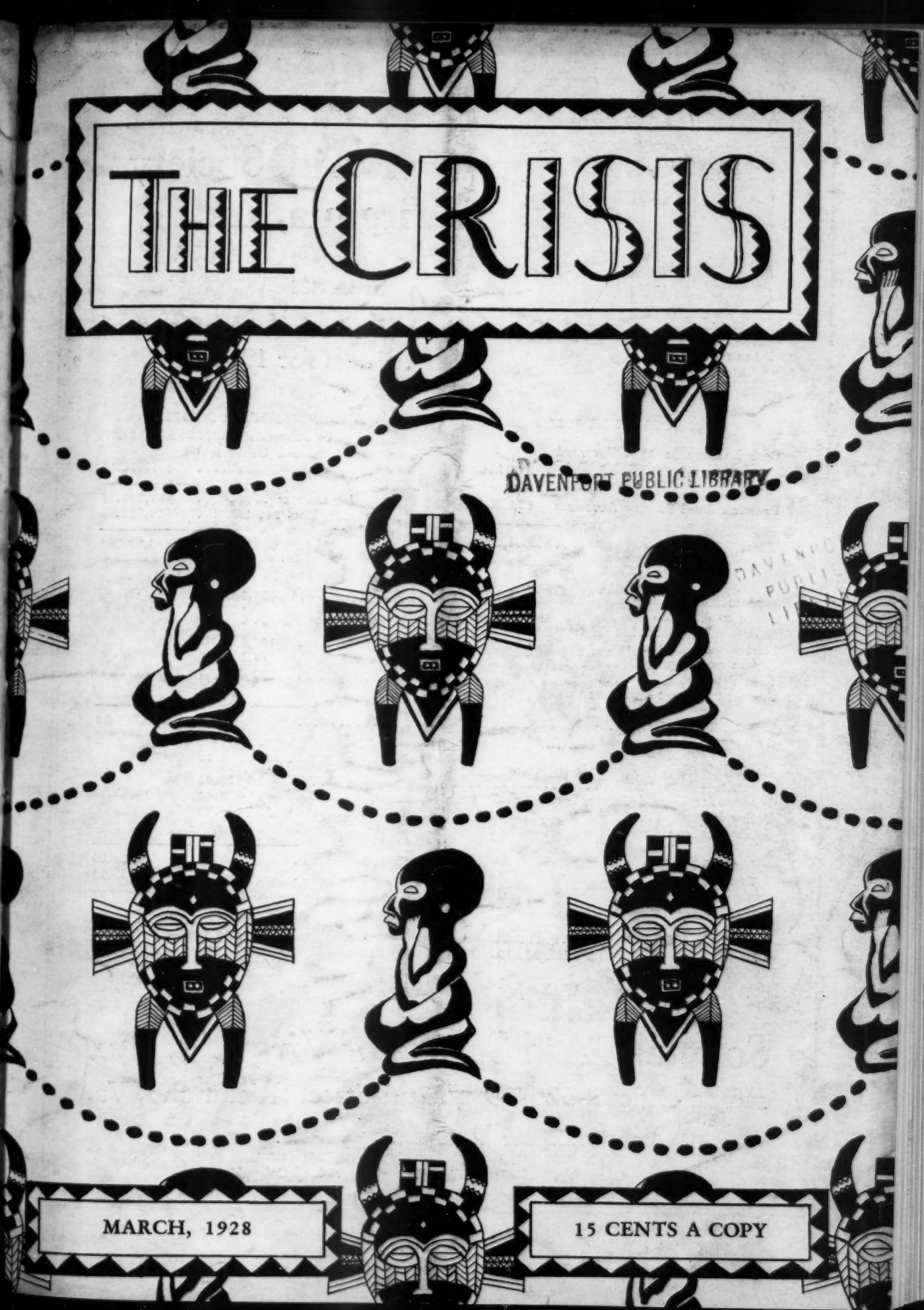

MARCH, 1928

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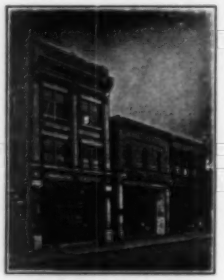

Home Office Group
525-7-9 N. 2nd St.
Richmond, Va.

Southern Aid Society of Virginia, Inc.

Presents

A Condensed Financial Statement of its Business for 1927

INCOME FOR 1927

Cash Balance Brought Forward Jan. 1, 1927	$ 393,325.24
Premiums and Sundry Accounts	851,881.74
Total Receipts	$1,245,206.98

DISBURSEMENTS FOR 1927

Claims Paid to Policyholders	$ 376,120.97
Investments and All Other Accounts	445,002.18
Total Disbursements	$ 821,123.15
Cash Balance, Dec. 31, 1927	424,083.83
Total	$1,245,206.98

ASSETS

Cash Balance	$ 424,083.83	
Petty Cash Fund	100.00	
Bills Receivable	13,718.74	
Real Estate Mortgages	104,329.70	
Stocks and Bonds	67,070.00	
Real Estate	373,601.96	
Accrued Interest and Rent	4,859.05	
TOTAL ASSETS		$ 987,763.28

LIABILITIES

Capital Stock	$ 100,000.00	
Deposits—Employees	30,588.91	
Reserve for Unpaid Claims, Interest and Taxes	12,879.14	
Policy Reserve	334,690.00	
Sundry Ledger Accounts	20,048.00	
Total Liabilities		$ 498,206.05
Surplus		$ 489,557.23
TOTAL		$ 987,763.28

CAPITAL AND SURPLUS	$ 589,557.23
CLAIMS PAID TO DECEMBER 31, 1927	$4,772,229.76

Write for your copy of the report.

Southern Aid Society of Virginia, Inc.

Home Office: 525-7-9 N. 2nd Street, Richmond, Va.

Insurance Against:

SICKNESS, ACCIDENT and DEATH

Operating in State of Virginia and District of Columbia

THE CRISIS

A Record of the Darker Races

W. E. Burghardt Du Bois, *Editor and Manager*

Volume 35, No. 3 *Whole No. 209*

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THE April Crisis will have the powerful climax of "Bathesda of Sinners Run"; a report on the school conditions in Oklahoma; and an Easter Cover. Later, Brenda Ray Moryck's story "Days"; Marita Bonner's striking "The Young Blood Hungers" illustrated by Aaron Douglas; Clement Wood on Haiti; and lovely covers.

As the Crow Flies

THE world fights for oil to fight the world. Idiots!—How soon is possible? Mr. Hughes has promised that the United States will leave Nicaragua and Haiti as soon as possible.—The Havana Pan-American Conference has been cut, dried and hung on Mr. Coolidge's belt.—Tom Mooney is still in a California jail for a crime which he never committed.—Malines and Lausanne and the Pope's intransigeant word have put an end to dreams of unity in Christian faith. There is now a chance to achieve unity in Christian practice.—Do not for a moment think that our high moral scruples against trade with Russia are based on fear of the Bolsheviks. Simply the bondholders who loaned money to the Czar fear that the Russian Revolution will not pay them for making their Revolution costly.—Goethals, father of the color Line in Panama and builder of the Canal with black hands, is dead.—Simple Simon has gone to India.—Our raised hats to the Ameer of the Afghans and Queen Thuraya.—Also to Mr. Thomas Heflin, the finest product of the nullification of the 14th Amendment.—Dissolution and new elections in Japan and the reactionary Tanaka Government watching the dangerous growth of Democracy.—By a vote of 61 to 23 the United States Senate has declared that it can bar a member because of a fraudulent primary election. Careful, Mr. Swanson of Virginia: do not talk too loud and long.—Women will suffer from the deeds of the first woman Secretary of the State almost as much as Negroes suffered from the first poor cook.—Hail to Sandino! Brave patriot of Nicaragua.—Two and one-half billion dollars will give us either the biggest navy in the world or the finest system of education in brain, body and soul. It would be easy for a great statesman to choose. It is not easy for Wilbur.—The farmers have a candidate for President. Big business in Hoovering near. Stand Pat Coolidge is still on the siding. The mass of Americans have no candidate.—Ten thousand more French troops leave the Rhine. Fifty thousand remain to prepare for the next war.—The Four Horsemen of the Apocalypse have whirled his soul into Our Sea.—Earl Haig of Haig and Haig Whiskey and also of the World War is dead.—Bruce Flowers, colored, as usual had to fight both his opponent and the referees.—The war between Rome and Mexico is still waging.—China bleeds and Europe is politely complacent.—Mr. Borah would like to know if presidential candidates will support the 18th Amendment? We would like to know if Mr. Borah will support the 14th and the 15th?—The American Delegation to Cuba visited the monument of the mulatto Maceo at Mariel. Maceo turned in his grave and smiled.—Isn't Plunkett droll? How he joked and laughed about worms and war; lice and gangrene; the blind and the bloody; the cripples and widows; the orphans and prostitutes; poverty, crime and hell. Ha! Ha! Ha! It was too funny.—Haven't we got the fine judicial system! Hats off and stand up: His Honor the Court! Who stole two millions in Continental oil? Don't know. Who stole eight millions in Brooklyn sewers? Can't say. Who can raise the five cent fare in New York? His Honor, the Court!

The Crisis is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while The Crisis uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879.

KRIGWA, 1928

THE CRISIS takes pleasure in announcing for the year 1928, $1,350 in prizes. These prizes fall in two parts. *First:*

THE CHARLES WADDELL CHESNUTT HONORARIA

Prizes of $50 each month, $600 for the year

A friend gives us $600 for prizes in Literature and Art. This sum goes to extend the idea of the Charles Waddell Chesnutt Honoraria which we established last year. The prizes are named in honor of the Dean of modern American Negro literature, Charles Waddell Chesnutt, who will be seventy years old in 1928. He began to contribute his stories to the ATLANTIC MONTHLY in 1887, over forty years ago. Between 1899 and 1905 he published four novels which transformed the meaning of the black man in literature: "The Wife of His Youth" in 1899, "The House Behind the Cedars" in 1900, "The Marrow of Tradition" in 1901 and "The Colonel's Dream" in 1905. We are happy to learn that next year a new novel is expected from Mr. Chesnutt's pen.

In honor of this man we distributed for 1927, $350 in prizes for the best articles published in THE CRISIS. This year we are going to expand this idea. Of the articles and drawings of any sort which THE CRISIS accepts and publishes in any month, written or done by persons not officially connected with the staff, we are going to select each month three for prizes. For the First Prize, $25; for the Second Prize, $15; for the Third Prize, $10. We shall thus distribute $600 for contributions appearing in THE CRISIS between April, 1928 and March, 1929.

There is here no limitation of subject, length or kind of treatment; but the article must have been accepted by the Editors of THE CRISIS and published.

Drawings which have been accepted and published as illustrations or covers will be considered for the prizes. The decision as to which contribution merits a prize will rest with the Editors, but they invite written comment from the readers and will give such comments careful consideration.

THE ECONOMIC PRIZES

Eight colored banks and five colored insurance societies have promised us $750 for prizes on Negro economic development. "The economic development of the Negro in the last two decades has been phenomenal and it is time that the new development of Art and Literature among us should be linked up with the economic trend."

The following Negro business organizations contributed to these prizes:

INSURANCE COMPANIES

The Liberty Life Insurance Company, Chicago.
The National Benefit Life Insurance Company, Washington.
The North Carolina Mutual Life Insurance Company, Durham.
The Northeastern Life Insurance Company, Newark.
The Southern Aid Society, Richmond.
The Supreme Life and Casualty Company, Columbus.
The Victory Life Insurance Company, Chicago.

BANKS

The Binga State Bank, Chicago.
The First Standard Bank, Louisville.
The Peoples Finance Corporation, St. Louis.
The Prudential Bank, Washington.
The St. Lukes Penny Savings Bank, Richmond.

We are offering with this sum prizes for short stories, essays or cartoons, which will illustrate or study or tell the story of the economic development of the Negro: of Negroes as laborers, as farmers, as skilled workers, as business men, in all the different lines of business. We are going to leave the field wide and lay down no limitations as to treatment. The articles should be of such length that each can be published in five or less of the printed pages of THE CRISIS.

The prizes offered for 1928 will be as follows:

One First Prize	$200
One Second Prize	$150
One Third Prize	$100
Two Fourth Prizes	$50 each
Eight prizes for Honorable Mention	$25 each
A total of	**$750**

The Contest opens April First and entries close December 31, 1928. Results will be announced in the early spring of 1929.

Do not use pen-names; write *your own name* and address plainly on each manuscript. *No manuscript will be returned under any circumstances.* Keep a copy and send no stamps. *Drawings* if accompanied by sufficient postage will be returned in the spring of 1929.

Each entry upon receipt will be acknowledged by postal card.

The Editors of THE CRISIS in consultation with the donors will decide upon the prize winners.

We should be glad to correspond with persons who wish further information concerning Krigwa, 1928.

THE CRISIS, 69 Fifth Avenue, New York

Bathesda of Sinners Run

A Story By MAUDE IRWIN OWENS

IT was like reading the Books of Chronicles, to read in the Thornton family history of the attending succession of slave women that formed the single line of Bathesda's ancestry. The Thorntons had always boasted of their seven generations of slave housekeepers who had directly descended from the housekeeper of the first American Thornton. They would proudly point out the precious, faded entries, so faithfully recorded in the old geneology. The paternal side of the issue was always politely ignored in strict accordance with the manners and customs of the South.

The scapegrace younger son of an English baron, Richard Thornton, was founder of the family. When gambling debts and foul dueling forced him to flee his native land, he decided upon the colony of George II under Governor Oglethorpe. His first slave purchase was written in two sentences, which seemed to wink and laugh up at the reader with its tan ink and old fashioned lettering. It read:

"On this day did I barter my gold hilted sword, some lace and several shillings to that villain from the Virginia colony whom I do sorely despise —for a black wench to cook my porridge, brew my tea and wash my linen. She is comely withal and methinks, the temper of a noble blooded colt; so I have named the vixen, Jezebel."

From this Jezebel on the issue became mulatto and less mulatto: for it was written that Jezebel foaled a likely mustard-colored filly whose father and master, with malicious humor, named for his King and the colony.

SO Jezebel became the mother of Georgie; who begat Abigail; whose brat was Callie; whose offspring was Ruth; whose child was Viney; whose daughter was Anne; and twenty years after slavery, came Bathesda.

To the utter amazement and chagrin of her erstwhile master and mistress, when the bell of freedom tolled for those in bondage, Anne betook herself from under the Thornton roof, in spite of all the inducements and cajoleries the Thorntons offered.

She married Enoch Creek, a fusion of Creek Indian, Negro and white and who chose to select his surname from the Indian blood which dominated his being. He was a bitter man, having no faith or belief in mankind or the institutions and principles of mankind; a religion of hatred that banned all but Anne and much later, little Bathesda.

They founded a tiny home at Sinners Run, the Negro suburb of Thorntonville, Georgia, that had been called after a famous camp-meeting revival sermon preached there, years back. Their cabin was a little apart and elevated from the other huts and shacks of the Sinners Run people, so that they could look down upon the road which was alternatingly red clay or yellow mud and note the comings and goings of those who lived upon it.

Anne attended the Sinners Run Baptist Church regularly and prayed that her husband find salvation. Enoch traded at the store because it was necessary—but after that, all socializing with their neighbors ceased; unless in the case of illness, when Anne was administering angel and healer of the small community. Within her lean yellow hands was the strange, soothing power to allay pain, and from her husband, she learned much of the Indian mysteries of roots and herbs for medicinal use.

"Becky took Li'l Jim up to see Bathesda regularly" *Page 79*

THEY were thrifty and got along. For twenty years they worked, saved, improved their little two room home, and the acre upon which it stood. Anne was an expert needlewoman as Viney, Ruth and Callie had been before her; and she was in great demand in all the big houses down in Thorntonville. Enoch hired himself out as a plantation farmer, and in spite of his scowling silence, was known as a good hand.

Then, at the age of forty—when all hope of bearing the traditional one girl-child had flown from the heart of Anne, it happened; and Bathesda made her advent into the life of Sinners Run.

Enoch smiled for the first time—his squinting Indian eyes snapping with delight at the yellow gypsy-like Anne in the role of Madonna, with the robust little papoose that was his. Of course the Thorntons got wind of it, investigated and greedily annexed one more generation to old Jezebel's descendants, although the essence of reflected glory had lost its flavor since the inconvenient Emancipation. The distinction of being the first of her line born out of slavery, was the most disgraceful thing that could have been written about Bathesda, into the sacred Annals, according to Thornton opinion.

Two weeks later, Enoch stepped on a rusty spike. Blood-poisoning set in and, in spite of their combined knowledge of medicine and healing — his time had come to leave Anne and Bathesda, before Anne had convinced him there was a God.

ANNE turned from the unmarked grave, and faced the world alone with her baby, unflinchingly—with that calm independence that asked no pity. She went about her sewing at the houses of her patrons, for a while, carrying her infant with her.

But as Bathesda began to toddle about, Anne realized her child should have home life, and be allowed to play in the vegetable patch and flower garden which Enoch had so painstakingly planted. So Anne took only work such as she could do at home, and her little daughter grew to be the marvel of the country side—a healthy, lovely child.

She attended the broken down school-house to be taught by a wizened old maid from Connecticut a few months a year, and she sat at her mother's knee, during the school period . . . both struggling eagerly to master a clear fluent English. Anne, being ardently religious, insisted that the little girl read her Bible and attend church regularly, in which she was reluctantly obeyed.

Thus Bathesda grew up to womanhood. Beautiful—of deep-rooted intelligence handicapped by inadequate schooling, a pagan love for the gorgeous wonders of Nature and a passion for all things artistic. She became adept at the fine French seams and hemming; learned to feather-stitch the picturesque quilts on the huge frame, to weave highly imaginative Indian designs out of the bright silken rags into rugs and mats, to make the difficult Yankee hook rug, the knowledge of which had been introduced South by a Yankee Thornton bride; and best of all, she became an expert copier of the old ante-bellum samplers. Anne's sampler embroidering frame looked worm-eaten—it was so old; and Bathesda considered it with great reverence.

THEY made a picture to be remembered, sitting together at their artistic labors—the older woman and her daughter. Anne invariably talked religion to Bathesda having sensed a silent indifference which bespoke much of Enoch's atheism. When at the stuffy little church, the sermon had become highly exhortive, and the worshiper's down-trodden souls burst forth in howling primitive devotion to a God they desperately believed in—even when great tears spilled down her quiet mother's cheeks, Bathesda's sole reaction was a disdainfully cold squinting of her pretty black eyes.

"It's Enoch! It's Enoch!" mourned old Anne, as she watched the child of her old age flower into radiant womanhood with no change of heart.

"But Mother," Bathesda would say, "you take on so 'bout nothin'. Ain't we happy? We have always been different from them in our way of livin' and doin' things and so how can you expect me to be like them in their church doin's? You are not like them when you feel the spirit, Mother. You cry a little bit, but I have never seen you rear and tear and stomp and scream 'hallelujah' like someone crazy. . . . I hate it! My church is the purple mist stealin' ahead of the red dawn—the chirpin' wood-chucks; wild wood blossoms! If I ever 'get religion' Mother 'twill be in that kind of church, and not among the sweaty, hysterical hypocrites of your church. Why! I believe to my soul, Mother, you are the only real Christian among them, and do the least testifyin'!"

"Child—you don't understand. It is as real with them as life itself! It is given to each to work out his own destiny in the Lord, in his own way. It is the feelin' that they are weak and sinful that overpowers them so—in their strivin' to follow the Good Book."

"I don't care 'bout them anyways, Mother. We are better colored folks . . . that's all. It just ain't in them to be better. Look at their homes! Bare plank floors that all their scrubbin' and scourin' don't improve; walls plastered with newspapers full of pictures that they think are pretty; gunny-sacks tacked up to the windows . . . ugh! Give them their winter supply of potatoes, rice and hog meat . . . let them go to church and give chitterlin' suppers . . . plenty of shoutin' and back-bitin' and they are happy all winter long, Mother. But —look at our home!"

SHE waved her pale brown hand proudly around the room in which they sat. The walls were whitewashed. The floor was covered with a huge rag rug rich with colorful stripes and the single square window was draped with deep rose curtains that fluttered happily in the breeze. They had been made from flour bags soaked in kerosene to remove the printing, and dyed with berry juice. There were two fine old pieces of colonial mahogany in this outer room—a gigantic highboy and a marble-topped medicine chest. The other articles of furniture were three rush-bottomed chairs and a table that Enoch had made, and carved all over with the wierdly grotesque totem-pole gargoyles. Upon the mantel over the fireplace were a brilliant basket and two odd potteries also relics of the Creek strain in the father of Bathesda. Small painted tubs and cans were in interesting groups about the room, filled with plants of various sorts.

"I don't suppose I should say I hate them, Mother dear," Bathesda continued, "but I can get along without them. I shall do as you have always done . . . when they're sick, I'll make them well if they call upon me—but I don't . . . I can't be one of them in religion or otherwise."

"Ah, my child," sadly smiled Anne, "you may have inherited the sense of medicine from Enoch, your father, but the Divine gift of healing can never descend upon a disbeliever . . . and you are the first of us women who has not been born with the gift since Mother Jezebel. She, even in her early day, was a Christian convert."

At this, Bathesda would shake her head impatiently as if flinging aside the admonitions of her mother, and the two long black braids would flare about her arms and shoulders. Then, bowing earnestly over her work, she would concentrate upon the exact copying of probably old Viney's intricately designed sampler with the words —"Little flakes make the biggest snow", ordered by an antique dealer from Savannah.

BATHESDA'S mother died in her sixtieth year, and never had there been such a funeral in the history of Sinners Run. Unlike her husband who had only a faithful wife and new born babe to follow him to his grave—the entire countryside turned out to do honor to Anne Creek. All of the present generation of Thorntons came from their town house in Savannah, in full force, much to the awe of the Sinners Run folk. They even hinted about how appropriate and fitting it would be if Anne were buried beside Viney, in Thorntonville; but Bathesda was obdurate.

"Thank you, Mr. and Mrs. Thornton, but my mother's place is beside her husband. My father has been alone out there, long enough."

So the Thorntons had a second lesson in Negro independence.

"Promise me, my daughter, that you will seek Jesus!" gasped Anne in her last consciousness. "Go to the church —seek Him until you find Him . . . and He will give you your birthright like he has given it to all the rest of us. Promise your poor old Mammy, Bathesda . . . baby!"

And so she had promised to seek religion and the power to heal the sick.

Bathesda lived on, as the years rolled by, much as when Anne lived. She made beautiful things with her graceful slender hands, and more money than she needed in her simple mode of living. She lived alone with the spirit presences of her parents, except for the loyal protection of a watch dog. She cared for the gay little flower garden tenderly and kept her graves freshly decorated in flower season. She grew her vegetables, also the roots and herbs with which she concocted her famous medicinal recipes. She attended the Sinners Run Baptist Church and contributed to its support; but the Indian in her worshipped only the wonders of Nature and she put no other gods before the beauty of the earth.

THE colored people of Sinners Run envied and hated her, yet maintained a deceitful courtesy that permitted them to call upon her when in need of intervention with white people, money or in sickness. Her ability to always smooth the way for them, in any form of distress, was known with a certainty that was uncanny to their superstitious minds. She could do all except smooth out actual pain like her mother had done. However, she did her all, in the name of Anne . . . she herself caring little for these crude mean-hearted and petty people, who grinned in her face for favors, and hissed "half white bastard" behind her back. This last amused her, however, since her intelligence allowed her to see no difference between the black and yellow progeny of the illicit unions of slavery.

"What queer religion these folks have," laughed the woman, "it breaks forth in a certain place, and at a certain fixed time, then they lose it 'til the next time."

The women were especially incensed against her, because—if they married at all, they invariably married men who Bathesda had rejected. She allowed each suitor in his time, to visit her, sit as long as he pleased admiring her at the embroidering rack, while she, with serene indifference, hoped he would make his departure in time for her to take her dog and go to the crest for the sunset, or some such solitary jaunt. She could say "no" with a cool pleasantness that retained their goodwill; but the wives to whom she gave the men up, hated her venemously for so doing. Hated her for wrapping her long glossy braids around and around her head in a coronet which made her a queen among them. Hated her for appearing so youthful despite her forty-seven years. Hated her for not shouting at church, and for failing to testify or profess. Hated her for having the prettiest house and garden in the community—for making the medicine that cured them. Hated her for weaving and embroidering while they took in washing, or labored beside their men in the cotton and corn fields. Hated her for her chaste aloofness of man, while they bore large families in the morass of poverty and misery. Hated her for showing contempt for the edicts of fashions and mail order houses up North or the cheap stores in Thorntonville and Savannah and for wearing the simply made, richly embroidered garments which none could duplicate. For all these reasons, the women of Sinners Run despised Bathesda.

AMONG them, she had one sincere friend in the person of young Becky Johnson. The dark-skinned girl had sought Bathesda in a frenzy one stormy midnight. Bathesda had donned her cape and accompanied the wild young mother to the bedside of her baby who was strangling with dyptheria. It was a simple deed; the swabbing of the little throat with boiled vinegar and salt, with a few directions, but the brown girl had hugged Bathesda's knees and kissed her comfortably shod feet in feverish adoration. The father, too, had looked dumb gratitude with brimming eyes. After this incident, Becky took Li'l Jim up to see Bathesda regularly, and Bathesda became greatly attached to the small family, such devotion from Becky having awakened within her cold nature, something akin to affection.

Becky's sister, mother and grandmother, strongly disapproved of this friendship. The sister, whose name was Cisseretta, was somewhat of a belle, and when rigged up in the cast-off clothes of the white people for whom she worked, was, for Sinners Run, quite elegant. She was light brown, with hazel eyes that were sly and coquettesh. Her hair was of that yellowish cotton-batten sort, known as riney. She meant to marry better than had her older sister, and scorned the field hands as prospective husbands, although she was not averse to keeping them from dancing attendance on the less discriminating girls of her set.

The mother, Eliza Lambert, was about Bathesda's age and a malicious "yes" woman to gossip and trouble making, although too stupid herself to even instigate a healthy lie.

THE grandmother, Granny Lou, was an ancient crone, black as pitch, who had lost trace of her age, but knew everything pertaining to a scandalous nature concerning the families of both races for miles around. She sat in one corner year in and year out, wrapped in filthy shawls and hoods summer and winter, smoking her foul clay pipe, and spitting snuff into the maw of the tumble-down stove, or gumming her vicious old tales. She was reputed to be the oldest woman in that section of Georgia, and to have borne more children than she herself knew; Eliza, being her youngest, to whom she had hitched herself. Just as most of the trouble making and under-current of evilness in the neighborhood could usually be traced to the chair of Granny Lou and Lambert household, so was she guilty of inciting most of the fierce antipathy among the women, against Bathesda.

One particular early autumn morning, she pursed and screwed her shrunken lips around to settle the snuff and saliva making a "Mpwhumn-mpwhumn" noise, and began lisping to Eliza who was washing:

"Heh, heh! Ah sees whar dat-ar new ministah done gine sottin' up to Thesdy's already—heh, heh! 'Pears lak to me dat you 'omans ain't slaves no moah an' oughten't go fer to put up wid sich cayyin' on. Lize . . . Yo' Cissy tryin' to sot huh cap foah him, but 'pears lak to me, effen she gits him, won't be twell dat Thesday's chawed 'im up an' spat him back at huh! Heh, heh!" and as if to suit the word with the action, she spat into the pink wood ashes which were falling out of the stove pit.

(*To be concluded in the April* CRISIS)

The Flood, the Red Cross and the National Guard

Third Installment Based on an Investigation Made by the N. A. A. C. P. in October, 1927

MISSISSIPPI

Helping the Planters

WHERE the need was shown the Red Cross furnished seed and feed for stock until a crop could be produced. Two crops were destroyed this year by flood and one by army worms and cut worms. Some planters put in cotton in July on the chance of an unprecedentedly late fall. Seed for these as well as alfalfa, soy beans, sorghum, cow peas and similar feed crops was furnished by the Red Cross. Part of these were lost by the drought in September but enough has been saved to furnish feed for the stock for the coming year, barring further disaster.

The first plan of the Red Cross was to do no rebuilding on plantations of over 200 acres, the assumption being that the owners of such plantations could replace their own losses. After Mr. Hoover's survey in September this plan was changed and an appropriation was made to cover rebuilding and planting on all plantations except those which are company owned and therefore investment property. An agreement has been obtained from the companies holding the mortgages on these plantations extending the loan payments and interest and promising not to foreclose for a reasonable time. The planters hope that this rebuilding which includes repairs on damaged houses will check the migraton. However, few Negroes will go into the Delta until the flood season of next year is well over.

The Small Farmer

THERE were many owners of small holdings from 20 to 60 acres or a little more. Such cases were handled individually by the Red Cross representative directly. There were many differences between the way white and colored cases were managed. For example, in order to obtain rations a colored owner was obliged to present a letter of recommendation from a white planter (any planter who was white was considered reputable), a condition which was not made in the case of whites. Frequently colored people in very great need were unable to get attention until a white person could be found who would speak in their behalf.

Melville!

An Instance of Waste

A BARGE-LOAD of sweet feed (oats and alfalfa ground and mixed with molasses) and meat, consigned to Hollandale by the Red Cross was stopped at Murphy, the nearest landing. There was no means of conveying it to Hollandale, and to release the barge the goods were dumped by the riverside. There was a very great need of these things at Murphy but they were watched and no one was allowed to take them. Before the water went down they had spoiled. Three thousand pounds of meat, and 250 sacks of feed worth at least as much were allowed to spoil in a locality in serious need of them. Near Panther Burn a barge-load of hay was dumped over-board, because it was too difficult to get it to shore, although farmers in that vicinity have said they would have been glad to go after it in their own bateaux. It appears to be a fact that the Red Cross prefers to have goods wasted rather than set aside its red tape.

The Panther Burn Plantation

THIS plantation consists of 14,000 acres and has several hundred Negro tenant families. It is quite self-sustaining, and has a railroad station, store, commissary, blacksmith shop, church and school, three gins and seed houses. There are three plantation managers and a plantation doctor. There were no houses lost on this place and the rehabilitation was done by the Red Cross entirely through the store manager. I was unable to talk with any colored people on the place. An interesting feature of the place is the store, which is run entirely on a cash basis. Goods are furnished on credit only from the commissary, an entirely separate building. Financially the tenants are even more at the mercy of the managers than usual, through a banking system carried on at the store. Such money as is paid to them instead of being given to them in cash is "banked" for them at the store. They can draw it out as needed, of course to spend in the store. The advantage of this system to the plantation owners is obvious.

Gus Smith

THIS man has a tubercular wife, a grown daughter with rheumatism, crippled so badly that she cannot walk and four children under five. He came from a plantation in Louisiana early in May and was in Camp Louisiana until it was evacuated in July, then was put on kitchen duty in the white camp, Hayes, both camps being in Vicksburg. His wife received treatment in Charity Hospital until the end of July then on the advice of the doctor in charge she was sent to the Mississippi State Tuberculosis Sanitarium at Magee, Mississippi. She was kept there one day and returned to Vicksburg because she originally came from Louisiana and was not a Mississippi charge. She was too ill to walk when she arrived and had to be carried from the train to a car. The hospital would not receive her so she was taken to the refugee camp. Meantime her husband had been told that as camp was closing he would have to find a place for his family. He went to his home in Louisiana and found his house under water and his household goods entirely destroyed. He therefore returned to Vicksburg and found a three-room cabin which he could rent for very little. He had no money but the owner, a Negro, gave him free use of it until he could get work. He got a wagon and took his family to this place. The Red Cross gave him three army cots and six blankets, and three weeks' rations, a concession, as it was

against their rules to give to refugees from outside of Warren County. Since then he has received no help because he has not returned to the plantation he came from. His wife is at the point of death, his daughter is crippled, one of his children is very ill and they are destitute.

George Brown, Gardener Plantation, Blanton

THIS man is a cripple, one leg having been amputated. He was taken with the other refugees from his Plantation to Camp Louisiana at Vicksburg. When Camp was evacuated in July he and his wife returned but found their house surrounded by water and their household goods destroyed. Their loss was total. They stayed in their house receiving Red Cross rations distributed through the plantation store keeper until they both became very ill with malaria. They returned to Vicksburg on account of this and took refuge with colored friends there. Rehabilitation on that plantation was done through the owner and only to those tenants who remained on the place. George Brown has therefore received nothing and since his return has not even had rations.

Cary, Mississippi

EMSIE VAUGHN, refugee, is fifty-four years old. He is on the Tucker Dawson Plantation. He has a wife and one child. His planter would not let him leave until the water was in his house. He was afraid his labor would not come back unless forced to do so, and therefore sent for them long before the water had receded. When they returned they had to stay in the colored church for several weeks. There was no work to be done and they had to live on Red Cross rations. These were distributed by the plantation store keeper and the Negroes believe that he gave them water spoiled goods from his stock and kept the Red Cross supplies. Emsie Vaughn and his wife lost everything they had except one bed. They were given a mattress and springs and two chairs. They have no way of knowing whether the Red Cross intended to give them more or not. The goods are all kept in the store and disbursed by the store keeper.

There is great dissatisfaction among the tenants around Cary and many of them are leaving. When they try to leave the place the planter holds their household goods, mules, wagons, livestock, etc. Some planters lock their houses and send the tenants away empty-handed if they attempt to leave, as an example to the others. Debts owing before the high water are held against them now. All their property can be held for debt.

The Black Bread-line

Relief supplies furnished by the Red Cross are being sold by a planter named Martin at Blanton. The hostler, who put the feed away, says it is now being sold to Negro land owners in the neighborhood. Shoes sent in for free distribution are sold for $4.00 a pair.

It is reported that at Greenville colored women were forced to work at cleaning the houses of white people after the flood and were only paid $1 a week. Also that men in the same locality were forced to work, cleaning up debris, etc., and were whipped for refusing. These reports have not been substantiated.

LOUISIANA

IN northern Louisiana, the cotton country, conditions are exactly similar to Mississippi. In the "sugar bowl" there is a marked improvement. I visited plantations around Baton Rouge and between there and New Orleans and found that, although many of the same abuses exist, the work has been fairly well done and the Red Cross seems to have exercised a close supervision. The labor situation is very different and there was apparently no coercion in the matter of returning of refugees to plantations. The satisfactory work may be partly a result of the report of the colored committee to Mr. Hoover, which I have not seen. One immediate result of it was the appointment of Dr. J. S. Clark, President of Southern University, at Scotland, as attaché to the State Reconstruction Office in the interest of colored people. Although a little ready to compromise, Dr. Clark has been on the whole insistent in his demands for the colored flood sufferers. It may be a significant fact that he is one of 15 Negroes in Baton Rouge who is allowed to vote. I heard him spoken of with a patronising respect by white people, who said he had the "right kind" of influence with colored people. Nevertheless, in respect to the Red Cross and the flood sufferers, he has had the right kind of influence with white people. He asked for and received from Mr. Hoover a salaried staff of four colored investigators, appointed by himself, to cooperate with Red Cross offices in the flood area of Louisiana. These investigators visited homes of colored flood sufferers and reported cases of need or any matters requiring special attention to the Red Cross workers and to Dr. Clark. With one exception they were met by an attitude of hearty cooperation and follow-up visits paid to the same homes within a few days showed that they had received the relief needed.

The exception was the Melville area. The worker in charge was Miss Cordelia Townsend, for many years a family case-worker for the New York Charity Organization Society. She indicated that colored workers were neither needed nor wanted in her area, and refused to cooperate with them in any way. They went to her three times with various credentials from Mr. Hoover and National Headquarters, but met the same refusal.

MELVILLE is situated on the Atchafalaya River. The water came in slowly from above the town and people were preparing to leave when a crevasse occurred suddenly on the opposite side and the water poured in with such swiftness that they were obliged to drop everything and run for their lives. No lives were lost but the property loss was almost total. The water, swirling in from two directions, first stirred the building about as if with a great spoon, then deposited enormous quantities of sand so that when the flood had subsided the town was found to be almost completely buried. The task of digging it out was so enormous that the Red

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THE N.A.A.C.P. BATTLE FRONT

ON TO LOS ANGELES

ONE of the most significant pilgrimages undertaken by colored Americans and their friends across the American continent will converge on Los Angeles for the 19th Annual Spring Conference, June 27 to July 3, of the National Association for the Advancement of Colored People.

This first great meeting of the N. A. A. C. P. on the Pacific Coast is significant for a number of reasons. In the first place, few people realize the growth in the colored population of the State of California. In Los Angeles alone there are 35,000 colored people and in the entire State of California, no less than 60,000. These colored people are kept in close contact through the well-organized branches of the N. A. A. C. P. and, as is shown in the now famous Edward Glass extradition case, the colored people of the entire state of California can work effectively together at need. This they are doing in preparing for the N. A. A. C. P. Conference, though of course the main burden of work and responsibility is borne by the Los Angeles Branch.

How effectively this branch went to work was demonstrated at Indianapolis last June, when the invitation to the N. A. A. C. P. to come to Los Angeles, issued by the Los Angeles Branch, was backed up by telegrams from the Governor of California and the Los Angeles Chamber of Commerce.

SINCE then the branch has been making rapid strides. At the present writing it is learned that the Mayor of Los Angeles is to appoint a special committee of prominent people to welcome the Conference, and that the Mayor himself is to serve on this committee ex officio. Some idea of the calibre of this Conference Committee may be gained from the list of names of those who have already accepted membership on it. The names include: Hon. Arthur Eldridge, President of the Board of Public Works; Hon. James E. Davis, Chief of Police; Hon. Lewis H. Schwalbe, U. S. Collector of Customs; Judges Archibald and Guerin of the Superior Court and Judge Georgia Bullock of the Municipal Court; Bishops J. J. Cantwell, Bertram Stevens and J. W. Martin; Dr. Emory S. Bogardus of the University of Southern California; Rabbi Edgar F. Manin, Supervisor J. H. Bean, Mrs. George H. Clark, member of the Board of Education; Dr. Walter Sylvester Herzog, and numerous others prominent in the life of the city and the state.

Quite aside from the importance of the meeting on the Pacific Coast and the new interest in race relations which this Conference will stimulate in the Far West, the journey there will give delegates and members of the N. A. A. C. P. unique opportunity to see large portions of the United States. The National Office after consultation with a number of railroad representatives, has chosen the Rock Island road, and officers of this railroad are now working out itineraries by which, at minimum cost, delegates and visitors to the Los Angeles Conference may see as many as possible of the points of interest in the Western states.

IT is probable that the National Office party picking up delegations from Cleveland, Chicago, St. Louis, Kansas City and other mid-western cities, will travel in a series of special cars. If the group is large enough the N. A. A. C. P. will be allotted a special train with a representative of the Rock Island Railroad accompanying the party to see that all details of transportation are arranged smoothly.

The National Office urges all branches planning to send delegates to the Los Angeles Conference, and all visitors planning to attend, to send in their names at the earliest possible moment to the National Office of the N. A. A. C. P., 69 Fifth Avenue, New York City, in order that adequate reservations may be made for all those planning to travel with this group.

SOUTHERN WHITE EDITORS

SOUTHERN white editors are waking up to the work being done by the N. A. A. C. P. At all events they can no longer ignore it. An unprecedented response met the Association's release reporting 21 lynchings for the year 1927. This, it will be recalled, was five more lynchings than were reported by Tuskegee, and in its release the N. A. A. C. P. gave its reasons for including mob murders not embraced in the Tuskegee report. A list of the Southern dailies commenting editorially on the N. A. A. C. P. figures is impressive in itself.

N. A. A. C. P. Prize Babies

Albert Smith	*Nancy Hopes*	*Ida Bell*	*Roberta Williams*	*Albert Dice*	*Helen Watson*
4th prize	*1st prize*	*4th prize*	*1st prize*	*2nd prize*	*3rd prize*
Newport, R. I.	*Newport, R. I.*	*Bloomington, Ill.*	*Bloomington, Ill.*	*Bloomington, Ill.*	*Bloomington, Ill.*

To date we have received clippings showing such editorial comment in the Montgomery, Alabama, *Advertiser;* the Columbus, Georgia, *Enquirer-Sun;* the Baltimore *Evening Sun;* the Columbia, South Carolina, *Record;* the Dallas, Texas, *Journal;* the Greensboro, North Carolina, *Daily News;* the Macon, Georgia, *Telegraph;* and the Durham, North Carolina, *Herald.* This is exclusive of the editorial comment which was published in many Northern dailies.

Some of the Southern editorial comment, as was to be expected, took an unfriendly tone. But some of it was surprisingly dispassionate and fair. For example, in the second of two editorials, the Greensboro *Daily News* comments on the fact that the N. A. A. C. P. in its lynching report charged the State of North Carolina with a lynching when it had been claimed that that state's record was clear. Says the Greensboro *Daily News*:

". . . the report establishes the fact that by this association the death of Tom Bradshaw in Nash County last August is called a lynching. Bradshaw, it may be recalled, was charged with attempted criminal assault on a young girl. He fled and was hunted for days, to the accompaniment of great excitement. He was finally shot down in the chase and killed. The affair came only a few weeks after the killing of Broadus Miller by Commodore Burleson in Burke County, with which it was in many respects similar.

"The coroner's jury which sat on Bradshaw's death turned in a verdict to the effect that he 'met his death (1) from the shotgun of some unknown person and (2) over-exertion and fatigue while trying to evade arrest'. That satisfied Nash County and most of the remainder of the state.

"It was also in evidence—and, so far as known, not denied,—that Bradshaw did not attempt to injure his pursuers, was unarmed and had on handcuffs during much of the manhunt. He was shot while fleeing; but the name of the man who shot him is not known or has not been revealed.

"The *Daily News* has no disposition to argue the question of whether this was a lynching. It said at the time that the killing of Bradshaw was unwarranted. Obviously the pursuers were more interested in killing him than in capturing him. Morally it was so close to a lynching, as that term is generally used, that the difference is inconsequential; and technically it may very well be ranked as such. North Carolina has, as the Raleigh *Times* has pointed out, many acts properly falling under the name which are not catalogued."

SUCH fair and candid comment from a white newspaper in the South is one of the most hopeful signs of progress in the approach toward decent and intelligent administration of race relations. It establishes that the N. A. A. C. P. motive in publishing its lynching figures is not to malign the South but to rally the sentiment of law-abiding citizens, North and South, against the evils of mob murder by an impartial and accurate recital of the facts. To have the N. A. A. C. P. interpretation of what constitutes a lynching supported by an outstanding journal of such repute as the Greensboro *Daily News,* is a source of encouragement and hope to the National Office.

H. J. S.

HONOR ROLL BRANCHES

THE sinews of N. A. A. C. P. activity as of other work by organizations for the public good, are dollars. Those branches which pay their apportionment in full, help make possible the legal victories of which all colored citizens of the country are beneficiaries. It is a pleasure to be able to report that in the year 1927 no less than 130 branches of the Association paid their apportionments in full and that by far the greater number of these branches exceeded their quotas.

The honor roll branches, which paid their full apportionment, are as follows, those which paid more than their quotas being designated by an asterisk:

ALABAMA—*Mobile, *Florence; *ARIZONA*—*Tucson, *Douglas; *ARKANSAS*—*Pine Bluff, *Texarkana; *CALIFORNIA* — *Bakersfield, Fresno, Los Angeles, *Needles, *Pasadena, *San Diego, *San Francisco, *San Jose, *Santa Monica Bay, *Red Bluff, Tehama County, Vallejo, San Mateo; *COLORADO*—Canon City, Colorado Springs, Pueblo, *Denver; *CONNECTICUT*—*New Britain, *Plainville, *New Haven; *DISTRICT OF COLUMBIA* — *Washington; *GEORGIA*—Atlanta, *Rome, Macon; *ILLINOIS*—*Bloomington Normal, Centralia, *Danville, Peoria, *Springfield; *INDIANA*—*East Chicago, *French Lick, *Gary, *Terre Haute, Crawfordsville; *IOWA*—*Des Moines, *Keokuk, *Waterloo, *Fort Madison; *KANSAS*—*Arkansas City, *Chanute, Garden City, *Lawrence, *Newton; *KENTUCKY*—*Frankfort, *Georgetown, Maysville, Winchester, *Hopkins County, Harlan, Bourbon County; *LOUISIANA*—*Lake Providence; *MASSACHUSETTS*—*New Bedford, Worcester; *MICHIGAN*—*Battle Creek, *Detroit, *Lansing, *Oakland County, Port Huron, *Saginaw, *Highland Park; *MINNESOTA*—*Minneapolis; *MISSISSIPPI*—Jackson; *MISSOURI*—*Kansas City, *St. Joseph, *St. Louis, Hannibal; *MONTANA*—*Billings, *Great Falls; *NEBRASKA*—Alliance; *NEW JERSEY*—Atlantic City, *Jersey City, *Long Branch, *Newark, *Oranges, *Plainfield, *Asbury Park, *Hackensack, *Gloucester County, *Bayonne, *Paterson, *Elizabeth; *NEW MEXICO*—*Albuquerque; *NEW YORK*—*Binghamton, *Ithaca, Jamestown, *Rochester, Staten Island, Troy, *Jamaica, Hillburn, Albany; *NORTH CAROLINA*—*Durham, *Charlotte; *OHIO*—*Columbus, *Licking County, Youngstown, Portsmouth; *OKLAHOMA*—*Chickasha, Logan County, *Oklahoma City, Okmulgee; *PENNSYLVANIA*—*Chester, *Cheyney, *Holidaysburg, *Lancaster, Media, *Beaver County, *Willow Grove; *RHODE ISLAND*—*Newport; *SOUTH CAROLINA*—*Calhoun County, *Columbia; *SOUTH DAKOTA*—Sioux Falls; *TENNESSEE*—*Nashville; *TEXAS*—*El Paso, Yoakum; *UTAH*—Salt Lake City; *VIRGINIA*—*Danville, Petersburg; *WASHINGTON*—Everett; *WEST VIRGINIA*—Bluefield, *Charleston, Gary, *Keystone, *Logan County, *Winona; *WISCONSIN*—*Milwaukee; *WYOMING*, Casper.

SINEWS OF WAR

PROBABLY there is no national organization doing work of the magnitude and importance of the N. A. A. C. P. on anything like so small a budget as the Association expends. Partly this is made possible by the free gift of legal services by distinguished attorneys who would be entitled to charge many thousands of dollars for what the Association receives gratis.

But there are certain inescapable charges which the Association must meet each year if its work is to go on and to continue to be effective. It must have an office and pay rent on it. It must pay travelling expenses, telephone and telegraph charges. It must sometimes retain attorneys in distant cities who, as it is, usually make drastic reduction in their charges to the Association. It must have an office staff and stenographers in order to deal with the routine of an organization covering 44 states; and to handle the enormous mail involved in keeping colored people throughout the United States in touch with each other, enabling them to focus on matters of vital importance. Its officers must travel to Washington, throughout the South and West, encouraging colored people to organize, carrying the Association's message before white audiences, helping to create a favorable public opinion for the Negro in America. Each year the officers of the Association travel thousands of miles, spending their energy and ability for a remuneration that is relatively insignificant compared to the rewards of commercial life.

THE smallness of the N. A. A. C. P. budget is a reflection upon colored people in America. Not that there are not many generous contributors, people who strain their resources to maintain a membership or make annual gifts. But too many people take no interest. They leave it to others, until suddenly, one day, misfortune falls. And these people, most often those who have not troubled to join the N. A. A. C. P. or to give one cent for its support, find themselves in desperate need. Then they are glad indeed that there is a National organization, with distinguished lawyers ready to be called upon, able to spend money and furnish expert assistance in order that justice may be done the humblest colored man or woman.

Your answer ought to take the form of a remittance to the Treasurer of the Association, Mr. J. E. Spingarn, 69 Fifth Avenue, New York City.

The Student Volunteer Movement

Some of the Colored Delegates

THE Student Volunteer Movement is the recruiting agency among the Colleges and Universities of Canada and the United States for missionaries to work under the auspices of the various Protestant Foreign Mission Church Boards in what is nominally called by them the work in non-Christian lands, meaning China, Africa, India, and the Pacific Islands.

The Convention at Detroit, Mich., Dec. 28-Jan. 1, was an epoch-making one in many respects. The convention was made up of about 3,500 student delegates and about 1,000 visitors, returned missionaries and persons especially interested. This total of 4,000 persons was 2,000 less than a previous convention in Indianapolis and 4,000 less than the one at Des Moines, Iowa, in 1920. No less than 25 nations and races were among the assembly. Of these more than 300 were foreign students and about 100 were American Negro College and University students. About one-third of the one hundred Negro students came along with white college delegations as members of the delegation. Such colleges and Universities as: New York University, Barnard College, University of Denver, University of Wisconsin, University of Chicago, Northwestern and others we cannot recall had Negroes among their delegations.

The convention talked little about the need of sending missionaries. It talked more about quality. In fact it talked most about "cleaning house" here at home. The Committee on Arrangements for the Convention insisted early last October that the hotels of Detroit serve all delegates irrespective of color. More than 24 of the leading hotels of Detroit signed an agreement to this end, which agreement was carried out in letter if not wholly in spirit during the convention.

Negroes and foreign students of other races shared every committee and feature of the convention program from the choir to the booth exhibits. Among the principal Negro platform speakers were: Dr. Mordecai Johnson, Howard University; Max Yergan, Y. M. C. A. Secretary, South Africa; A. B. Dipeolu, Gold Coast, West Africa.

The Convention was divided from day to day into more than 50 divisions for more intimate contacts and discussions of Convention themes and problems. These groups (colloquia as they were called) each had a leader. Among the 50 leaders of these groups, each of which was a minature of the convention especially in racial composition, were 4 Negro leaders: Prof. A. Gregory, Talladega College; Prof. W. S. Nelson, Howard University; Miss Marian Cuthbert, Alabama; Mrs.

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Seventh Annual Session, Kappa Alpha Psi at Detroit

The Little Page

EFFIE LEE NEWSOME

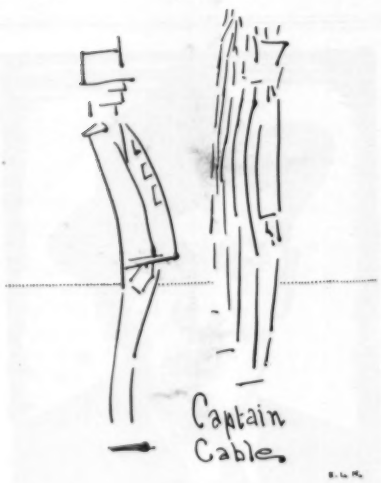
Calendar Chat

"THE waking up month" would be an appropriate name for March. Not that there has really been any sleeping going on among the trees and bushes. They have looked dead and gray, but there were always tiny specks of buds on the dullest of branches. "Here we are," the enlarged buds seem to cry as they meet us boldly in March. I am not referring to those great white blooms that flash out on dogwood this month, nor the small pinkish flowers on the redbud trees.

I am thinking of threshold plants right in one's yard, the old fashioned lilac bushes, for instance, that recall the time of picket fences. We had a white lilac bush on the south side of our yard. And on pleasant winter days the chickens would stand beside it to take their sun baths. They would get on the east side of the bush. All winter long green buds were to be found on this lilac.

A QUIET country bush and yet how poets have loved it! Walt Whitman wrote lilac poems as though his heart could never say enough for their homely graciousness. He spoke of their leaves as "heart-shaped". Thomas William Parsons sang adoringly of lilacs for his morning ramble, his weary noon hour, for vesper time, "At night when my friends are gone and I sit down to ponder on the day". He compared their haunting perfume with the searching sounds of a flageolet. Amy Lowell's finest poem, *Lilacs*, presented them in their "false blue" with all but overpowering force of tenderness and sympathy. She made one love the lilac, that hearthside bush which shows its rich leaf in March.

I have seen rabbits bound to our lilac bush from imaginary pursuers. I have discovered birds fluttering among the leaves in spring battle and watched cats lurking near the roots to fix a cruel stare on terrified birds. The lilac bush is a setting for out-of-door actors. And the white blooms when they arrived—weeks after the foliage—used to furnish spring bouquets for my teachers. These were necessary as peace offerings from one who drew and drew and drew and wrote fairy tales while other pupils were pouring over the huge geographies used in those days or busied with compound proportion.



Captain Cable

CAPTAIN Cable, Captain Cable,
Drilled his army on the table,
All his men,
Made of tin,
Dressed in blue and red and green.

Captain Cable, Captain Cable,
Now he lies behind the stable.
All his men
Made of tin
Never can be whole again.

I Dreamed About You in My Dreaming Last Night

BALMONY flower, in your frock of fair white,
I dreamed about you in my dreaming last night.
I thought you'd come up from your place by the stream
All dripping with dew—
The bees after you—
To make me a dream!

I thought that the bees
Had followed you up
To dig them down deep
In your pollen cup.
One bee'd lost its wing,
Another its sting.

I blew them from you,
And shook off the dew
With one little puff,
Yet that was enough!
Down slope flew the bees
Toward sycamore trees
That grew on the stream—
This all was a dream.
O Balmony Flower
In your frock of fair white,
I dreamed about you
In my dreaming last night!

No, Ladybug

NO, Ladybug, you simply can't
Go strolling round the pitcher plant.
I'd pluck them all, if I were able,
And stick them on some witches table.

They have a strange and evil habit,
Each bug that comes, they're sure to nab it.
Each spider, too, they'll always grab it,
And make their awful bristles stab it,
And this is fact, and not just fable.
No, Ladybug, you simply can't
Go strolling round a pitcher plant.

Suppose We Pretend

THAT the March Wind has blown us these two poems. They are really by a little six year old boy, Calvin Burnett of Cambridge, Massachusetts, author of "My Ice Cream", and a 15 year old girl of Detroit, June Townsend, whose pretty little poem is seasonable for a March *Little Page*.

My Ice Cream

I HAD some ice cream,
And I gave it to my friends,
But then the sun began to beam,
And what was left of my ice cream?

Dancing Snowflakes

DANCING, whirling and prancing
Through the skies of night
Graceful, light
As our little dark dancers dance,
O'er great city and small town
Kissing rosy cheeks and brown
On and on you go
To the rhythm the North Wind's blow
You go dancing, just dancing.
Laughing and gay.

I am Fanny May Nicholas of Duquesne, Pa.

THE BROWSING READER

THERE are many lovely and interesting things in "The African Saga" translated from Cendrars' L'Anthologie Nègre by Margery Bianco (Payson and Clarke, $5.00). We quote two passages:

Fire, fire, fire from the hearth below,
fire from the hearth on high,
Light that shines in the moon, light that
shines in the sun,
Star that gleams at night, star that
cleaves the light, shooting star,
Spirit of the thunder, shining eye of the
storm,
Fire of the sun that gives us light,
I call thee for expiation, fire, O fire!

Fire that passes, and all things die behind thy track,
Fire that passes, and behind thee all
things live,
The trees are burned, ashes upon ashes,
The grass grows, the plants bring forth
fruit,
Fire, friend of man, I call upon thee,
fire of expiation.

Fire, protector of the hearth, I call upon
thee!
Thou passest and all are vanquished,
none can overcome thee.
Fire of the hearth, I call upon thee for
expiation!

"Scarcely had Nzame thrown Bingo over when Mboya rushed to his aid. Have you sometimes seen in the forest, at night, a wandering flame which moves wavering here and there? Have you heard a woman's voice which goes far off into the distance, calling, calling beneath the branches? Do not be afraid. It is Mboya seeking her child, Mboya who seeks but can never find him. A mother never gives up.

"Bingo fallen, Mboya gone away, Nzame hastened in his turn. He wanted at all cost to find Bingo again.

"On the sea he sought him. 'Sea, sea, have you got Bingo?'

"On the earth, he sought him. 'Earth, earth, have you got Bingo?'

"And the earth and the sea answered: 'No, no.'

"Impossible to find him. Otoyom, the great witch-doctor, had recognized Bingo's noble birth and did not want to give him up; he had hidden him carefully away."

It is as Arthur B. Spingarn says in his introduction:

"And so in this anthology we have not only a record of the wit and wisdom of Africa but the soul of a people, which may be judged by the criteria of pure letters. In this translation, which has attempted throughout to capture the spirit of Cendrars' book rather than to present an erudite rendition of original sources, English readers have their first opportunity to appraise Africa's contribution to the literature of the world. I venture to believe that they will find it not unworthy to stand beside American Negro Spirituals and African Sculpture."

Blaise Cendrars

These stories and legends have been gathered from the 591 languages and dialects of Africa; of these Cendrars writes:

"Appleyard, Krapf and Steere are unanimous in praising the beauty and the plastic power of these languages, and Wilson observes in particular that 'they are soft, supple, flexible to an almost limitless degree; their grammatical principles are founded on a systematic and philosophic basis, and the number of their words can be augmented to infinity; they can express the most delicate shades of thought and sentiment, and there are perhaps no other languages in the world that have more definite character or greater precision in expression.'"

WILLIAM STANLEY BRAITHWAITE edits his fifteenth annual "Anthology of Magazine Verse" for 1927 (Brimmer Company).

These volumes, "from the slim book of eighty-seven pages in 1913, to the bulky tome of one thousand pages for the Sesqui-Centennial Edition for 1926, and the present volume of nearly six hundred pages, cover an era in American poetry: perhaps, the greatest era America has known in the history of its poetry."

Among the colored poets who appear in this last volume are: Lewis Alexander, Gwendolyn Bennett, Sterling A. Brown, Mae V. Cowdery, Countée Cullen, Langston Hughes, Georgia Douglas Johnson and Anne Spencer.

The Editor says:

"Another volume of especial interest is Countée Cullen's anthology of Negro poets, 'Carolling Dusk'. This work, while it contains selections from Dunbar, is chiefly a record of the amazing progress made during the past three or four years of the contribution by the poets of this race to the general body of American poetry."

No praise is too great for the compiler of this work of love and erudition.

"BLACK AND WHITE", an anthology of Washington verse has been edited by J. C. Byars, Jr. It is noteworthy because it represents four Negro and thirteen white authors. Georgia Douglas Johnson is there and Angelina Grimké; Lewis Alexander and Walter Everett Hawkins. It is a collection that has much worth reading.

The Vanguard Press sends us six new volumes, all at the little price of 50c. They include a symposium on Prosperity which reports the speeches and discussions of the League for Industrial Democracy, 1927. Dr. J. P. Warbasse has a little statement on Cooperation and its slow but sure conquests throughout the world. C. L. Swartz writes on "Mutualism," and attacks the monopoly of money, land, tariff and patents. A book by the late Louis F. Post on the Single Tax is included; also one by B. Liber on the Child and the Home. M. H. Hedges writes an economic novel, "Dan Minturn." We can strongly recommend these books.

Dr. H. N. Green of the National Medical Association has issued a volume on "Pellegra" which ought to be of interest to medical men and others.

W. E. B. D.

IN THE MAGAZINES

"'THERE'S the first bell!' Boys and girls drop their work in the fields as it peals out across the plantations." Thus Rossa B. Cooley begins her account of Penn School,

(*Will you please turn to page* 105)

THE POET'S CORNER

The Second Generation

By ALLISON DAVIS

Physician

THE patients who loved you,
And the hope work brought,
Sustained you,
When, worn out by late vigils
With the sick, poor and black,
You had to crawl
On hands and knees
To those who trusted you,
Alone.

Physician

YOU find real pleasure in your work—
Taking liberties when you examine women,
And joking about it later.

You prosper
By prescribing dope to the slum Negroes
For medicine,
And taking their money with no serious effort to help them.

When you have made your "pile",
You will move as far away from the Negro section
As you can go.

Minister

YOU have something in you
Which has made you feel the Church
A bigger thing than yourself,—
A Baptist church,—
And which has made you go months without salary,
So that the Church might be saved;

Something
Which has made your talk
Like a friend's silent confidence,
And your face unlike other men's,
And made even your wife
Respect you.

Do you wish to call it "God"?
I know you will speak it quietly.

Minister

YOU make your living
By talking through a service
About God,
And rejoice equally
To get a marriage or
A funeral.

Have you convinced yourself yet
That this whole business of a church
And confident speaking to God, with you leading,
Is not a madman's game?

And aren't they fools to be paying you a salary
To speak to God for them,
When your thoughts are always
Of a pretty wife
And a larger church?

Lawyer

YOU brought home your northern education
To bleed the poor "niggers" you scorn,
Threatening frantic blacks with jail,
And pretending to save them from
The Bugaboo of the Law.
From one love-blind mother,
You boast,
You got all she had,
Three hundred dollars,
To keep her son out of jail.

Well,
Your new car
Is all you have,
And in that your white-skinned wife
Loves her college boy;

While the stupid, black mother
You broke,
Scrubs floors to keep
Her son.

College Girl

YOU spent every week-end
In all-night liquor parties with your "man";
You spent the money your mother
Feared to borrow on her home,
Not on books, but on dresses
To make you the belle of fraternity dances.

And you didn't learn a damned thing
Except the unnecessary tricks of loving,
And ten animalistic dances.

You will teach the Negro students farther south
What you learned.

Northern - College Girl

THE chief thing
You learned from your northern training
Was how to be a sycophant with men,
And excuse your parasitism
By calling it love.

Now you teach high school in the week,
And wisely go to your "man" out of town
For the week-ends.

I pity you.
I know how often you've wished
You were dead,
When you faced
Your mother,
After those week-ends.

College Athlete

YOU spend your winters
Juggling basket-balls
And women.
You won't work,
You won't study,
You won't marry;

But you have four "letters",
And a fraternity pin.

College education
Of a hundred like you every year
Will bring the race along rapidly.

Introspection

By EDWARD SILVERA

Whence have we come?
We know but that
God made man,
And that Africa is a land of jungles--
We know too
That nights have been dark
And like a million stars
We have grinned
Thru them all.

It is strange
That we should know Love,
We who have gasped for breath
Amid poisonous fumes of hate
And have sucked
The bitter breast of scorn;
It is strange
That we too
Should know the joy
Of kisses.

Our mouths have sung
The Lord's song
In a strange land,
And our harp strings have vibrated
With new tunes.

We must find a new prayer
To pray,
The same words have grown dull
To the ears of God:
We must find a new prayer
For the God of the sun
And steel girders,
We must build stronger altars
To the God of skyscrapers.

How quickly this dream has ended!
Palm trees are waving
On the banks of the Congo
Where grass huts still hide dusky bodies
From the sun;
And there are voices
Crying aloud in the wilderness—
There are voices in the jungles
That echo thru the night
As ours did
Long ago.

A Photograph from Life
by James L. Allen

ALONG THE COLOR LINE

MUSIC AND ART

¶ On February 21, the Latin Club of the Dunbar High School presented "An Evening with Vergil", a playlet in two acts from the scenes in the "Aeneid". Miss Suzanne Payne filled the roll of Hecuba, Queen of Troy; Miss Natalie Moorman impersonated Dido, Queen of Carthage; and the part of Aeneas was portrayed by Aubrey Morton. The play was arranged by Dr. Anna J. Cooper.

¶ Among the well-known Negro artists whose works were presented at the recent exhibit of fine arts in New York City were: Aaron Douglas, Mrs. Laura Wheeler Waring, Albert A. Smith, Sargent Johnson, W. M. Farrow, J. W. Hardrick, Miss Augusta Savage, Palmer C. Hayden, and Hale Woodruff. The exhibit was under the auspices of the Harmon Foundation and the Commission on the Church and Race Relations of the Federal Council of the Churches of Christ in America.

¶ The Fisk Jubilee Singers, who are making a concert tour of Europe, appeared in recital recently in Paris. The singers gave a private recital for Roland Hayes, himself a former student of Fisk, before their public appearance.

PERSONAL

¶ J. W. Sutton, once a student under Dr. George W. Carver, and a graduate of Iowa State College, Ames, Iowa, and of Drake University in June, 1927, has been given a position on the Ames faculty as Teaching Fellow in the Chemistry Department.

¶ Genevieve H. McKinney, who recently passed a civil service examination for supervising nurse in the City Health Department of New York City, has been appointed to the position. This is the first time that a Negro woman has held such a position in New York.

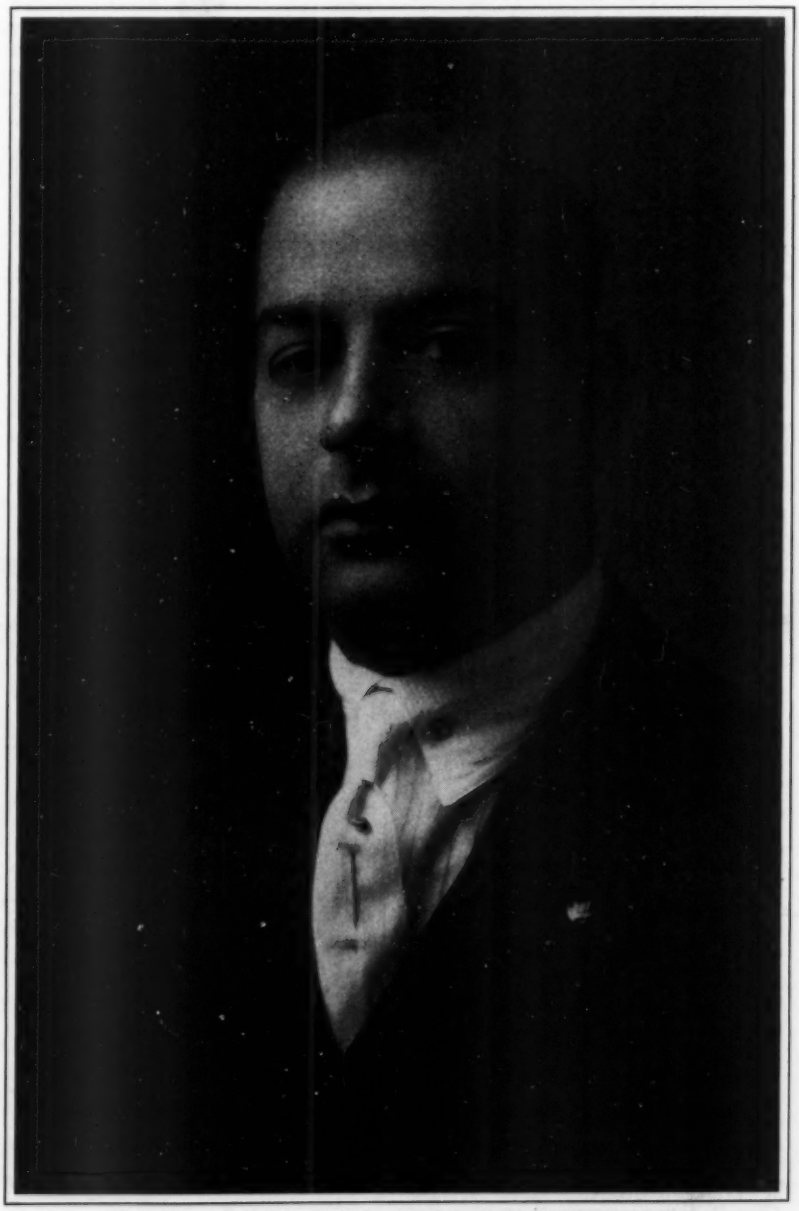
¶ Fred H. Robb of Chicago, Illinois, a recent graduate of the Northwestern University School of Law, has matriculated in the University of London, where he will make a special study of economics, social and labor conditions.

¶ The Mme. C. J. Walker medal for 1927, has been awarded to Neval H. Thomas, Washington, D. C., for his services in fighting segregation in the government departments at Washington.

¶ Mrs. E. Howard Harper of West Virginia, is the first colored American woman to occupy a chair in a state legislature. Mrs. Harper was recommended by the Republican executive committee to Governor Gore for appointment as a member of the House of Delegates to fill the vacancy created by the recent death of her husband.

¶ A fellowship of $1000, given by the national organization of the Alpha Kappa Alpha sorority, has been awarded to Miss Ethel C. Harris, a Washington, D. C., school teacher. Miss Harris will study in Germany next year.

¶ On December 31, 1927, Isaac D. Ross of Columbus, Ohio, was retired by the Pennsylvania Railroad, after having given over 50 years of service in the office of the Division Freight Office located in that city. Mr. Ross began as messenger, but was soon pro-



Hon. Harry E. Davis, Civil Service Commissioner, Cleveland, O.

Mrs. Edna Howard

moted to Mailing Clerk. Later he was made Export Bill-of-Lading Clerk and finally served as Chief Clerk.

¶ Mrs. Maudelle B. Bousfield, the first colored principal in the public school system of Chicago, assumed the principalship in the Deith School on January 3. This appointment is the result of a competitive examination in which Mrs. Bousfield ranked among the first twenty. During the past two years she has been Dean of Girls at the Wendell Phillips High School of Chicago, Illinois.

¶ The graduating class of January, 1928 in George Washington High School, New York City, was headed in scholarship by a colored boy, Ronald A. Edwards. In the same class, Vera A. Joseph, also colored, obtained the highest average for girls.

¶ Mrs. Edna Howard of Beckly, West Virginia, won the recent popularity contest staged by the Knights of Pythias of West Virginia, and was crowned "Queen of West Virginia".

¶ Miss Marion Wilson, a colored student at Hunter College, New York City, has been elected to the chapter of Phi Beta Kappa of that college.

¶ Dr. Nathan B. Young, formerly president of Lincoln University, Mo., has been appointed as Inspector of Colored Schools of Missouri, with headquarters at Jefferson City.

¶ William C. Robinson, a well known colored business man of Wellington, Ohio, is dead at the age of 57 years. Mr. Robinson was a salesman for the American Bond and Mortgage Company and during the last three years, he disposed of more than $250,000 worth of securities in the village of Wellington.

¶ Leslie Simms, a Negro student in the Northeastern School of Engineering at Boston, Mass., is the most outstanding player on the basket-ball team of that college.

¶ Clifford Wesley, a colored student at Drake University, Des Moines, Iowa, has been appointed an associate editor of the *Drake Delphic*, an undergraduate publication. A board of publication composed of journalism department heads made the appointments.

¶ The faculty and friends of Tuskegee Institute, recently presented Cleve L. Abbot, coach of the Tuskegee football team, a 1928 model Chevrolet sedan. The Tuskegee Tigers have not been defeated for four years.

¶ George Green of Detroit, Mich., who, during the recent elections, ran for office in the Common Council of the City of Detroit, received a solid race vote of 34,000, but was defeated.

¶ Since January 1, 1927, the Carnegie Hero Fund Commission has awarded bronze medals to three colored men. Luke Erwin, aged forty-five, saved James Jeffrey, colored, from suffocation at Mount Sylvan, Texas, February 13, 1925. Thomas P. Edwards, aged twenty-three, died attempting to save Georgia Barlow, colored, from drowning, at Catherine, Ala., December 24, 1925. Edward A. Mitchell, aged thirty-five, died attempting to save James D. Brown, colored, from electric shock, at Cambria, Va., July 10, 1925. Mitchell's widow receives a death benefit of $55 a month with $5 a month additional for each of her two children.

¶ At the annual meeting of the Stockholders of the Atlanta Life Insurance Company, Atlanta, Georgia, Norris B. Herndon, former Vice President and Cashier of the company, was elected President-Treasurer to succeed his father, the late A. F. Herndon.

¶ Dr. T. K. Lawless, a Negro, Research Fellow in charge of the Department of Syphilology of Northwestern Medical School, recently finished delivering a series of lectures on Dermatology to the seniors of the Medical School.

EDUCATION

¶ The Quadrangular Debating League, composed of Morehouse, Talladega, Fisk and Knoxville, held a meeting at Morehouse College, on January 14 to make revision in the constitution and provide for the admission of Johnson C. Smith University.

¶ At the annual convention of the Alpha Phi Alpha Fraternity held recently at Cleveland, Ohio, a Department on Educational Activities, under the direction of Raymond W. Cannon, was created. This department will conduct a bureau for the purpose of finding and creating opportunities for colored men and women after they finish college.

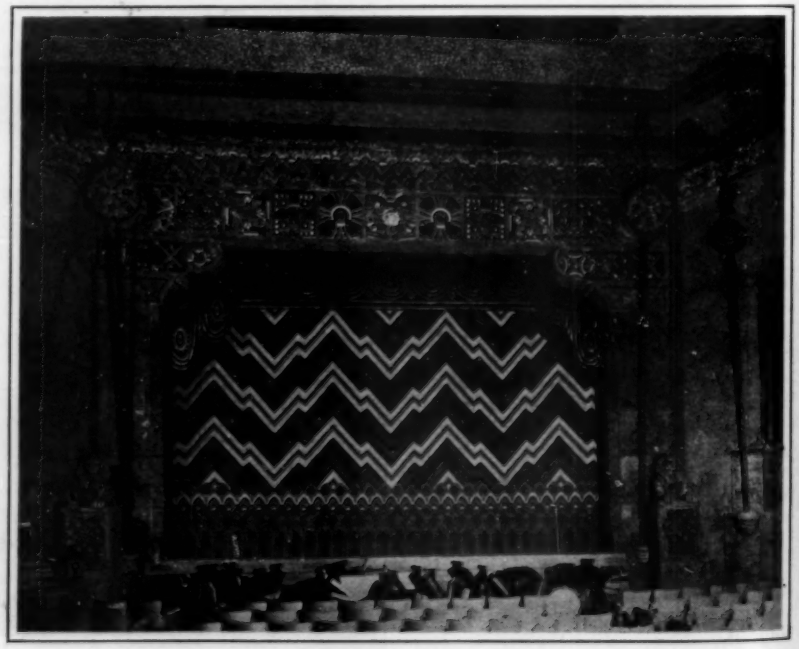
¶ Phi Lambda Sigma is an organization at Lincoln University, Pa., which fosters the study of literature. Membership depends solely upon scholarship.

SOCIAL UPLIFT

¶ The 35th annual statement of the Southern Aid Society of Virginia, with home offices at Richmond, Virginia, announces $987,763.28 in assets.

¶ An ice factory, owned and operated by Negroes, was opened recently at Louisville, Ky.

¶ The Plaza Hotel, which opened in Columbus, Ohio, in November, is



The Stage in the New Walker Theatre, Indianapolis, p. 91

owned and operated by Dr. L. L. Jones, a colored physician of Columbus. The hotel is modern in every detail and the rooms are well furnished.

¶ The new Walker Theatre, opened recently at Indianapolis, Ind., occupies the major part of the ground floor of the new $1,000,000 Mme. C. J. Walker Manufacturing Company building. The building, of face brick construction, is four stories high. The theatre has a seating capacity of 1,400, including a large balcony, divided into an upper and lower section. The stage is large and is fully equipped with curtains, back drops and drapes.

¶ A European tour for colored Americans, under the leadership of Norval P. Barksdale, professor of Modern Languages at Lincoln University, Mo., is being organized.

¶ Dr. J. A. Somerville, a well-known colored dentist of Los Angeles, Calif., has erected a three story brick apartment house at the cost of $100,000. The building will consist of 14 single apartments, five double and 8 bachelor rooms, in addition to a full basement containing a banquet room, card room, kitchen, electric laundry and storage rooms.

¶ The Kenney Memorial Hospital, founded by Dr. John A. Kenney, of

Leslie Simms, page 90

Newark, N. J., formerly of Tuskegee, is a three story brick building, thoroughly fire proof. The equipment includes operating and sterilizing rooms with tile floors and walls, a modern adjustable operating table, instrument and dressing cabinets. There are accommodations for 30 patients.

MEETINGS

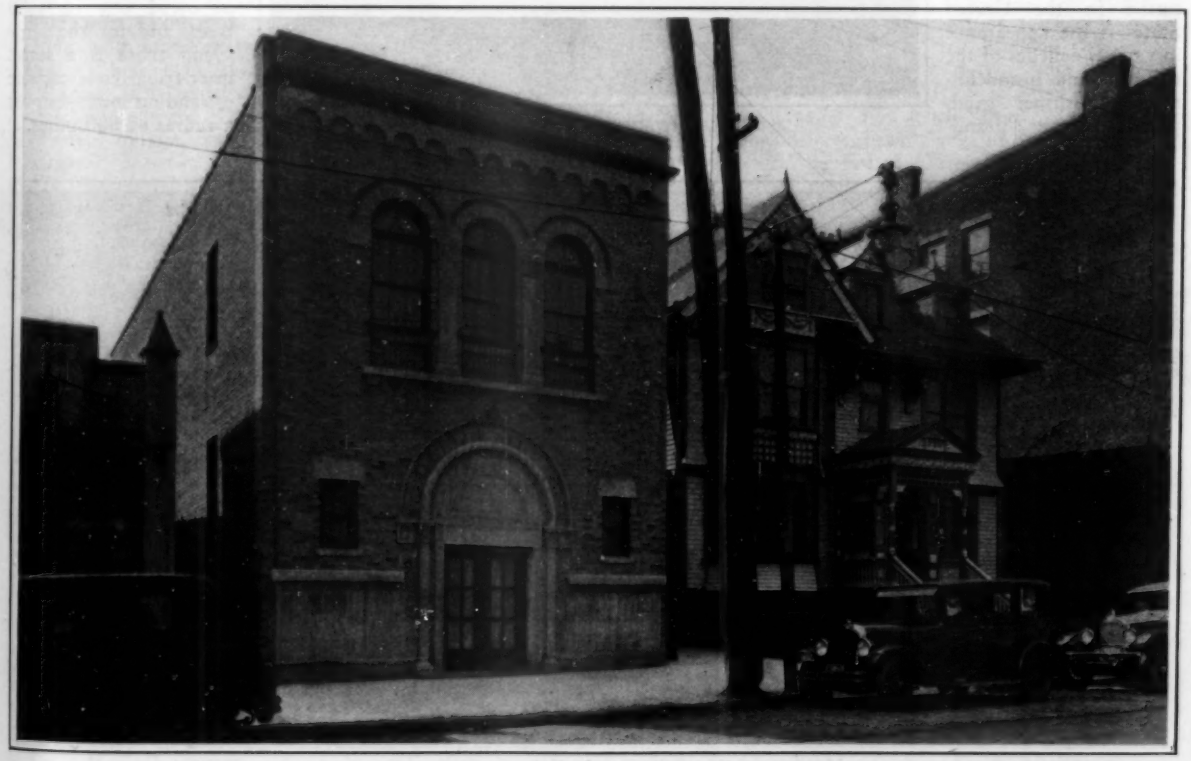
¶ Dantes Bellegarde, former Haitian minister at Paris, and Pierre Hudicourt, a jurist, were arrested three hours after debarking at Santiago, Cuba, where they had gone to attend the Pan-American Conference in Havana. After they were expelled without reason from Cuba, they entered a protest with the Cuban Government and the Pan-American Union against such outrageous treatment.

¶ The Zeta Phi Beta Sorority held its annual conclave at Richmond, Va., during the holidays. The sorority scholarship was awarded to Miss Helen Wilson of Howard University, who has maintained a grade A average during her two years at Howard. Mrs. Ruth T. Scruggs was re-elected national president. The next annual meeting will be held at Nashville, Tenn.

¶ The Third Annual Public Welfare Institute will be held under the direction of the North Carolina State Board of Charities and Public Welfare, Division of Negro Work, at the North Carolina College for Negroes, Durham, N. C., February 29, March 1 and 2.

¶ The presidents of seventeen M. E. Colleges for Negroes, in annual session at Gammon Theological Seminary, Atlanta, Ga., recently, reported an enrollment of more than 7,000 students and aggregate property and endowment values of $7,000,000. The last four years have been the most successful in the history of these institutions, with constantly increasing enrollment, rising standards and more liberal support.

¶ At the 17th annual convention of the Kappa Alpha Psi Fraternity,



The Kenney Hospital, Newark, N. J.

which was held in Detroit in December, Archie A. Alexander was elected Grand Polemarch;; Dr. Jesse J. Peters, U. S. Veterans Hospital 91, Tuskegee, Ala., was elected Senior Vice Grand Polemarch; and J. Ernest Wilkins of Chicago, Ill., was elected Grand Keeper of Records and Exchange.

¶ Announcement was recently made that the Sixteenth Biennial Convention of the National Association of Colored Women, will meet at Washington, D. C., July 27th-August 3rd, 1928. Mrs. Mary McLeod Bethune, president of the Bethune - Cookman College, is national president of the organization.

¶ The Third Annual Conference of the National Association of Collegiate Deans and Registrars in Negro Schools, will be held at Fisk University, March 1st to 3rd.

¶ An interesting commentary on Negro education in the United States is the appearance in various colleges of the children and grandchildren of former graduates. These "grandchildren" of Atlanta University form a large and interesting group this year.

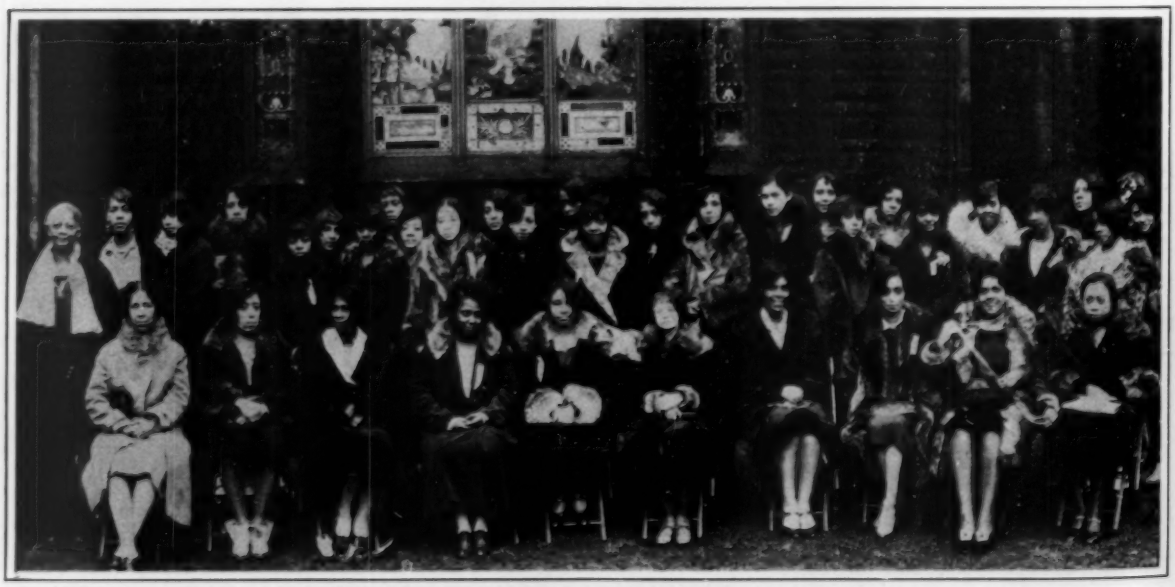
Mrs. M. B. Bousfield, page 90.

AFRICA

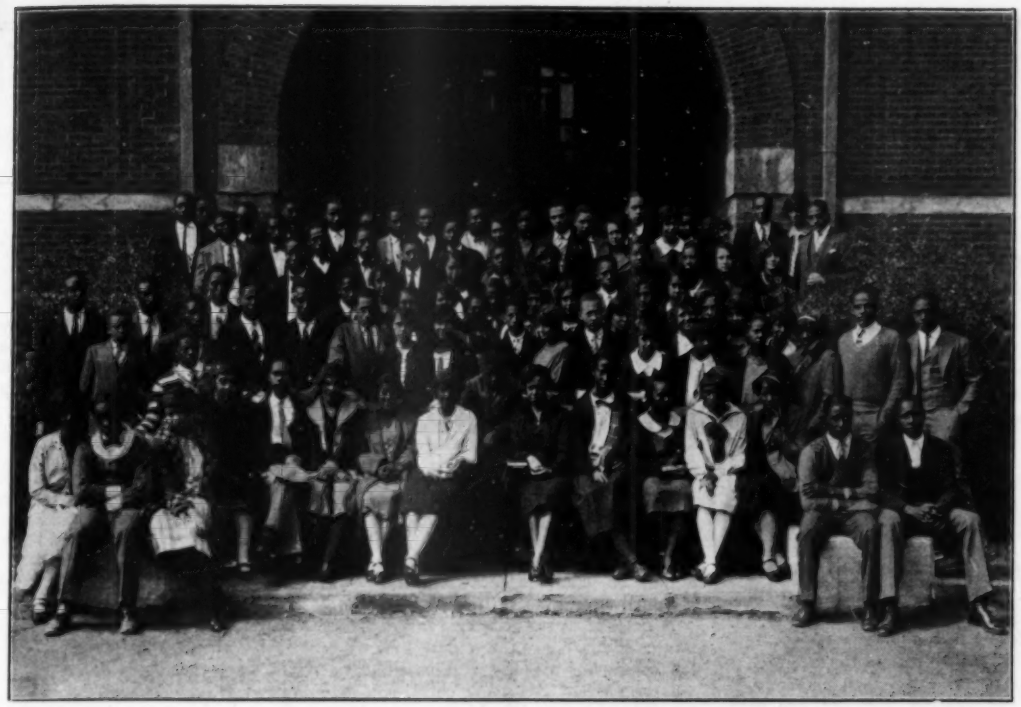
¶ The Governor of Uganda has presented three natives with the King's Medal in Silver Gilt.

¶ Mr. Ormsby - Gore declares that the English Government has not yet been able to create a Trustee Board for native lands in Kenya, but that the lands are not to be distributed to white settlers.

¶ Throughout the Belgian Congo the Gong System of communication is used. The Gong represents the natives' telephone, telegraph and Express Letter Carrier. There are three sizes: the large size, for communication with the outer world; the medium size, for summoning the villagers; and the small size, for calling children home. The large Gong is under the direct charge of the chiefs. The Gongs are hollowed out of solid trees, and for the large Gong there is a secret inter-tribal code capable of sending messages over a radius of 800 miles.



Members of the Alpha Kappa Alpha Sorority at Cleveland.



Grand-children of Atlanta University, page 92

¶ The fiscal report for Nigeria, British, West Africa, has been issued for the year 1926-7. There was a total revenue of £7,734,429. The total public debt is £23,559,209.

¶ In London recently, Doctor Harold A. Moody spoke in the Church of All Hallows, Lombard Street, at a meeting held in connection with the Union of Students of African Descent. Dr. Moody is a Negro who has taken his medical degree at London University. His subject was "Self Determination".

¶ The East African Indian National Congress has held a meeting at Nairobi with 200 delegates from East Africa and two representatives of the Government of India. They discussed boycotting the Federation Commission, the acquiring of lands for Indians and the representation of Indians on public bodies.

¶ Dr. S. M. Molema, the native Negro physician at Mafeking, has applied for a place on the Visiting Staff of the local hospital.

¶ The Native Control Bill of Southern Rhodesia is said to create offenses hitherto unknown to British law. It is being inquired into in Parliament.

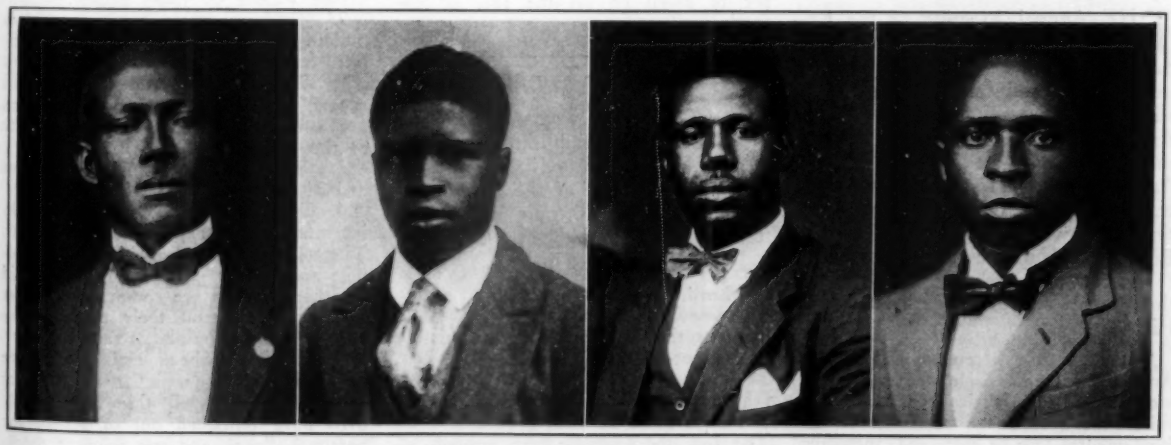
¶ A steam launch conveying troops from the parade grounds down the St. Paul River, Liberia, was capsized recently and 45 soldiers drowned.

¶ At Lagos, during the annual horse races, natives were not allowed to buy tickets for the enclosure or for any place near enough to see the races run.

¶ The Right Hon. Sir Frederick Lugard has received a peerage from the Government. Thus, the man who stole Uganda and British East Africa from their native rulers, murdered thousands of black men and helped to rape a continent, is rewarded by the highest gift that England can bestow.

¶ The new native labor leadership of South Africa is attracting attention the world over. Our readers have already seen in these columns the picture of Clements Kadalie, the Secretary of the I. C. U. This month we have M. E. D. Johnson, Junior Vice-President; Thomas Mbeki, A. W. D. Champion and T. W. K. Mote.

(*Will you please turn to page* 106)



M. E. D. Johnson *T. Mbeki* *A. W. D. Champion* *T. W. K. Mote*

THE FAR HORIZON

THE PASSING OF A FRIEND

WM. H. BARRETT, a Southern white man writes to the Augusta, Ga., *Chronicle* of the "beautiful life" of his colored servant.

On December 8, 1927, Amelia Roberts, in the late seventies of her life and with her faculties unimpaired, passed to her Maker peacefully and without premonition in the presence of her beloved daughter. For my family and myself I am moved to make this affectionate and just tribute.

It has been my privilege to know her during my life, first as identified with the family of my father-in-law, Major George T. Barnes, and for more than thirty-three years as a member of my immediate household. I hesitate for fear of seeming exaggeration to attempt to fully express our appreciation and gratitude for the pleasure, comfort, and help, she has ever been to all of us. A devoted friend she has ever been in generous sympathy with our joys and sorrows and there has never been any stint in her aid or affection. She loved the beautiful and especially—even caressingly—joyed in handling flowers and ever succeeded in adding a touch of beauty. As much as anyone I have ever known did she take unaffected delight in making others happy. To rich and poor, to white and colored, in health and more in sickness did she manifest such desire. It was the natural outpouring of her love to do good. Her refinement was exquisite. I never knew of her doing or sanctioning anything that would grate on the most sensitive. Genuineness, loyalty, kindliness, goodness made hers a beautiful life and us the better for knowing her.

NEGRO SUFFRAGE

THE Annual Meeting of the Executive Committee of the Federal council of Churches was recently held in Cleveland and the ministers naturally began to talk about the 18th Amendment. Suddenly, up popped the shadow of the 14th and 15th Amendments and several colored men waxed eloquent on the subject. A resolution was finally drafted by the Business Committee of the meeting. It was a rather small knothole but the Commission crawled through and said:

"The Question of enforcing the 18th Amendment has become an outstanding moral issue in America today and has raised the question of obedience to the fundamental law of our land, including all amendments to the Constitution. We, therefore, go on record as endorsing the honest enforcement of the Constitution including all the amendments, and we ask the cooperation of all the communions of the Federal Council of Churches to that end."

INTER-RACIAL CHIVALRY

HENRY B. HAZARD of Washington, D. C., writes us of a few personal observations of racial contacts in Washington:

Would you know the real hearts of folks? Then observe them in the daily walks of life, and their instinctive reaction to commonplace situations — in crowded street cars, for instance.

A colored nurse girl, carrying a heavy white child, boards the car. A white lad offers her a seat. But possibly that was because of the *white* child, you may say. A white man, in his hurry to leave the car, forgets his valuable umbrella and leaves it in the seat. He is quickly followed to the platform by a colored girl who timidly touches his shoulder and courteously calls his attention to his property. On the way to work, a white woman is standing, with both white and colored men seated. It is a colored man who respectfully gives up his seat to her. And when we add to the list a badly wounded white World War veteran proceeding from a hospital, who insists on hanging to a strap that an aged colored woman may occupy his vacated seat, may we not well believe that hearts beat alike with the same human kindness, regardless of origin and exterior differences? The adjuration, "be ye kind one to another," was directed to no one race, nor does any group have a monopoly on its observance.

"Of a truth I perceive that God is no respecter of persons: . . . And hath made of one blood all nations of men for to dwell on all the face of the earth . . ."

THE KLAN IN LITERATURE

A COLORED woman working in a cleaning establishment at Detroit, Michigan, found this piece of "literature" in one of the Klansmen's pockets. We publish nine of the nineteen stanzas:

KU KLUX KLAN

Oh Lord, we noble K. K. K.'s
Come now beseeching Thee,
Give us the Kingdom and the power,
And grant to us this Plea.

Oh Lord, do keep the negro down
Let devilishness his path grown,
The Jew and Catholic turn around
Send down on them thy frown.

Thou knowest Lord we should be first,
Wilt thou not order thus
Lo let their wishes over us,
Will surely bring a curse.

They are growing too intelligent,
And too anxious to make a race,
Here on this white man's government,
Right in the white man's face.

We have tried our best both day and night,
To force them to the wall,
Made wages less and clipped their rights,
But they rise with this and all.

But we are in this fight to win,
The battle now is on,
We will wade through blood up to our chin,
To keep the negro down.

But oh, Lord, we have kindly built,
To our purpose we are true,
We want the length and breadth of earth
Just for our chosen few.

Break down the Catholic and the Jew
Cast out the sons of Ham
And we will spread the joyful news,
Hosanna to the Lamb.

If Thou Oh Lord, will hear our prayer
And answer it alright,
We will thank Thee 'til the day
We are where,
There will be no negroes to fight.

LOUISIANA SCHOOLS

A COMMITTEE from the Parents group of one of the colored schools of New Orleans sets forth the following facts:

1. There are 1,157 pupils enrolled in the Valena C. Jones School.

2. To house these pupils, one main building, consisting of 12 poorly ventilated and equipped classrooms, an annex with 7 classrooms and 2 industrial rooms, and a bungalow with 4 rooms are used. The total seating capacity of the school is 827.

3. There are 18 drinking fountains and 24 toilets.

4. In the main school yard, all drinking fountains are exposed to the weather. The toilets are out from the main building and annex. In rainy and cold weather children are compelled to cross the yard to attend their needs. The yard is a veritable lake in rainy weather.

5. The hall in the annex is cold. There is no method of heating it. After each rainy and cold spell this winter children have remained out of school for personal illness, and one third of teachers are always ill.

6. Eight classes of first grade pupils have a school day of 2½ hours.

7. The sizes of these classes vary from 37 to 51 pupils.

8. Twenty-six teachers and one principal constitute the faculty.

9. Four classrooms and four teachers are used to teach 352 pupils in first grade.

10. The 1927 school census shows there are 5,152 colored children of school age in the 7th Ward.

11. This is a rapidly developing section of the City. It is a community largely composed of colored tax payers and renters.

For these reasons, the parents of the Valena C. Jones School are asking for a 36-room modern brick building containing 32 class-rooms, four rooms for housekeeping: a kitchen, bed room, dining room, pupils' lunch room; a sewing room, manual training room, a room for health work, a basement and assembly room.

NOTES FROM THE SOUTH

WE clip the following notes from letters and papers. The italics are ours:

B. J. Doty, deserted from the French Foreign Legion and was condemned to death. The American Legion secured his release. Mr. Doty remarks, in the Baltimore *Sun*:

"I want to get back to Mississippi and raise cotton," he explained. *"There're plenty of black folk to kick around.* It's not necessary to travel to get excitement." Doty is from Biloxi.

THE Valdosta, Ga., *Daily Times* has this account of an automobile accident:

Details of the accident are rather scarce, but they state that the child was endeavoring to cross the street near the house, while the Negro was driving in from Quitman. Another car, also going west, struck the child, who darted in front of Corbett's vehicle. He turned the car as rapidly as possible toward the ditch and threw on brakes, but the child was nevertheless struck just as she and the car alike reached the ditch.

Corbett jumped from the car and ran to the child. He remained at the place until the officers arrived, when he was taken into custody.

Subsequently a warrant charging murder was sworn out for him, and he was transferred to the county jail.

Corbett, who has a very good reputation and has been employed for many years by a local firm, insisted that the tragedy was entirely unavoidable.

The Charlotte, N. C. *Observer* records the antics of students of the University of N. C. with freak Ford cars:

Two other interesting Ford stories were unearthed here recently while in conversation with Alec Mendenhall, banjo picker for the Carolina Buccaneer orchestra, which was stationed at the Atlantic hotel in Morehead City during the summer. . . .

The musicians returned to the coast aboard their purchases and proceeded to decorate them during their spare time. Mendenhall painted his roadster blue and put 87 three-inch white circles about the body and fenders. . . .

The other car is decorated in an equally colorful manner. It is in the university colors, blue and white. One side is white with blue doors and the other side is blue with white doors, with the fenders in blue and white as required by the color scheme. *A natural skull adorns the radiator cap. It is that of a Negro who was lynched at Ocean City a year or so ago.*

THE Jackson, Miss., *Daily Clarion-Ledger* says of two porters in a local hotel:

Jackson police late Wednesday night arrested two Negro men, Major Pinkerson and George Lewis, and two white women, in a room of a local hotel, their conduct being such as to cause a charge of disorderly conduct being placed against the women, who were placed in jail here, while the Negroes were carried to Raymond for safe keeping.

A private letter adds these details:

"Lewis and Pinkerson are both reported to be in precarious conditions. It is said the charges had been dismissed in police court when the deputy was bringing them back from Raymond to Jackson. The boys say the sheriff offered no resistance whatever and that when they saw the mob they, the boys, jerked loose but the sheriff (that is the deputy sheriff) grabbed them and turned them over to the mob.

"They were sent from here yesterday to Raymond, Miss., this county for alleged safe keeping. Today at 12 o'clock noon when being brought back to Jackson they were taken from the sheriff by a mob and castrated, their ears cut off and they were laid on their backs and heavy men stood on the two boys' abdomens and jumped up and down on them and thereby ruptured them.

This is the fourth case in which Negro boys have been castrated here within the past year charged only with mutual intercourse with white women."

FROM AFRICA

SIR GORDON GUGGISBERG, former Governor of the Gold Coast, has been making speeches in America concerning the Africans. Africa has heard and this is one reply from the Gold Coast *Independent*:

In telling his audience that the natives of the Gold Coast do not want to mix with the white people, and that a chief in the Gold Coast is elected by the people and if he is not a good chief and commits many offences he can be deposed and another elected in his place, Sir Gordon appears to us to have adopted the principle of telling half the truth. For in truth, we should have expected him to be very frank in telling his American *audientes* of the Provincial Council of Chiefs and The Native Administration Ordinance, all of his making, which materially tend to render the people powerless in deposing any Chief who does not conform to the traditions and constitutional oath of his Stool. For by the aid of these nefarious measures Government seeks to augment the powers of its favoured and misguided Chiefs so as to defy, set at nought and even over-ride the authority of the Oman (The State Council in the several States) from whom, according to native customary laws, these Chiefs derive their powers and whose is the unquestionable last word in deciding upon the enstoolment or destoolment of any delinquent Chief. The picture presented by Sir Gordon to his hearers, provided he is correctly reported, of the alleged disinclination of the blacks to mix with the whites is distorted and misleading. The natives of this country have always exhibited a sincere good-will and *esprit de corps* for their white friends—official and mercantile—and this is always so, notwithstanding the grievous fact, that our white officials in their zealous devotion to and ardent worship of the bogey of organised bureaucracy, have always kept their promises to the Natives with Punic faith. Segregation is the policy and belief of these officials and there is nothing which widens more the gulf of race prejudice than segregation, which we cannot help confessing has always been encouraged by our Administrators —Sir Gordon as well, none so the more. We demur with considerable misgivings the veracity of the assertion of Sir Gordon that the people of the Gold Coast are suspicious of the American Negro, fearing an attempt on his part to take advantage of them. As this unfounded statement may likely tend to engender ill-feeling in our brethren in America against us, we make haste to repudiate it. On the contrary, we aver in all conscientiousness that we have always bewailed the fact that we are not sufficiently in touch with our brethren on the other side and fervently pray that we may come at no distant date to know each other as we should, believing that by that means the emancipation of our people from economic serfdom will be considerably enhanced. Our brethren in America may well rest assured that they enjoy our fullest confidence and we watch their affairs with great interest whilst wishing them greater successes in all the big things they have been achieving which tend daily to infuse in us inspiration more and more to pursue our course in the general run for progress.

¶ A singular political tangle has arisen on the Gold Coast, British West Africa. In giving the people the right to minority representation in the Governor's Council, the English tried to institute a council of Paramount Chiefs with certain law making powers. As the chiefs are elected by the people, the people resent this attempt which practically elects their chiefs for them. They are refusing to let the chiefs sit in the Council.

Postscript
by W. E. B. Du Bois

THE CHARLES WADDELL CHESNUTT HONORARIUM, 1927

THE CRISIS has the honor to announce the distribution of the Charles Waddell Chesnutt Honoraria for the best three contributions to THE CRISIS during the year 1927, as follows:

To Mrs. Effie Lee Newsome, $200 for the "Little Page" contributed to ten numbers of THE CRISIS.

To W. E. Matney, $100 for "Teaching Business", an essay contributed to the July number.

To Zona Gale, $50, for "Medals", a poem contributed to the September number.

The donors of the Fund for these prizes included: Mrs. E. R. Alexander, John E. Nail, Jr., James Weldon Johnson, George W. Crawford, W. E. B. Du Bois, and THE CRISIS magazine.

The decision as to the prize winners was made by the Editors of THE CRISIS with the advice of readers who have written us.

AUGUSTUS G. DILL

IT is with deep regret that THE CRISIS announces the withdrawal with this issue of Mr. Augustus G. Dill as Business Manager. For nearly fifteen years Mr. Dill has given us loyal and efficient service. He was by nature and training the sensitive artist and musician rather than the business man and it was with hesitation that I asked him to leave his chosen vocation of teaching at Atlanta University and throw in his lot with a cause of precarious prospects. He came to THE CRISIS at a sacrifice and the multitudinous and often petty details of a business office in a cold and selfish city made hard demands upon his time and strength. He stuck to his job and saw its success and growth. He leaves it today with the good wishes of all his fellow workers who will always remain his sympathetic and admiring friends.

THE NAME "NEGRO"

South Bend, Ind.

DEAR SIR:

I am only a high school student in my Sophomore year, and have not the understanding of you college educated men. It seems to me that since THE CRISIS is the Official Organ of the National Association for the Advancement of Colored People which stand for equality for all Americans, why would it designate, and segregate us as "Negroes", and not as "Americans".

The most piercing thing that hurts me in this February CRISIS, which forced me to write, was the notice that called the natives of Africa, "Negroes", instead of calling them "Africans", or "natives".

The word, "Negro", or "nigger", is a white man's word to make us feel inferior. I hope to be a worker for my race, that is why I wrote this letter. I hope that by the time I become a man, that this word, "Negro", will be abolished.

ROLAND A. BARTON.

MY dear Roland:

Do not at the outset of your career make the all too common error of mistaking names for things. Names are only conventional signs for identifying things. Things are the reality that counts. If a thing is despised, either because of ignorance or because it is despicable, you will not alter matters by changing its name. If men despise Negroes, they will not despise them less if Negroes are called "colored" or "Afro-Americans".

Moreover, you cannot change the name of a thing at will. Names are not merely matters of thought and reason; they are growths and habits. As long as the majority of men mean black or brown folk when they say "Negro", so long will Negro be the name of folks brown and black. And neither anger nor wailing nor tears can or will change the name until the name-habit changes.

But why seek to change the name? "Negro" is a fine word. Etymologically and phonetically it is much better and more logical than "African" or "colored" or any of the various hyphenated circumlocutions. Of course, it is not "historically" accurate. No name ever was historically accurate: neither "English," "French," "German," "White," "Jew," "Nordic" nor "Anglo-Saxon." They were all at first nicknames, misnomers, accidents, grown eventually to conventional habits and achieving accuracy because, and simply because, wide and continued usage rendered them accurate. In this sense "Negro" is quite as accurate, quite as old and quite as definite as any name of any great group of people.

Suppose now we could change the name. Suppose we arose tomorrow morning and lo! instead of being "Negroes", all the world called us "Cheiropolidi",—do you really think this would make a vast and momentous difference to you and to me? Would the Negro problem be suddenly and eternally settled? Would you be any less ashamed of being descended from a black man, or would your schoolmates feel any less superior to you? The feeling of inferiority is in you, not in any name. The name merely evokes what is already there. Exorcise the hateful complex and no name can ever make you hang your head.

Or, on the other hand, suppose that we slip out of the whole thing by calling ourselves "Americans". But in that case, what word shall we use when we want to talk about those descendants of dark slaves who are largely excluded still from full American citizenship and from complete social privilege with white folk? Here is Something that we want to talk about; that we do talk about; that we Negroes could not live without talking about. In that case, we need a name for it, do we not? In order to talk logically and easily and be understood. If you do not believe in the necessity of such a name, watch the antics of a colored newspaper which has determined in a fit of New Year's Resolutions not to use the word "Negro!"

And then too, without the word that means Us, where are all those spiritual ideals, those inner bonds, those group ideals and forward strivings of this mighty army of 12 millions? Shall we abolish these with the abolition of a name? Do we want to abolish them? Of course we do not. They are our most precious heritage.

Historically, of course, your dislike of the word Negro is easily explained: "Negroes" among your grandfathers meant black folk; "Colored" people were mulattoes. The mulattoes hated and despised the blacks and were insulted if called "Negroes". But we are not insulted—not you and I. We are quite as proud of our black ancestors as of our white. And perhaps a little prouder. What hurts us is the mere memory that any man of Negro descent was ever so cowardly as to despise any part of his own blood.

Your real work, my dear young man, does not lie with names. It is not a matter of changing them, losing them, or forgetting them. Names are nothing but little guideposts along the Way. The Way would be there and just as hard and just as long if there were no guideposts,—but not quite as easily followed! Your real work as a Negro lies in two directions: *First*, to let the world know what there is fine and genuine about the Negro race. And *secondly*, to see that there is nothing about that race which is worth contempt; your contempt, my contempt; or the contempt of the wide, wide world.

Get this then, Roland, and get it straight even if it pierces your soul: a Negro by any other name would be just as black and just as white; just as ashamed of himself and just as shamed by others, as today. It is not the name—it's the Thing that counts. Come on, Kid, let's go get the Thing!

W. E. B. Du Bois.

ROBERT E. LEE

EACH year on the 19th of January there is renewed effort to canonize Robert E. Lee, the great confederate general. His personal comeliness, his aristocratic birth and his military prowess all call for the verdict of greatness and genius. But one thing — one terrible fact — militates against this and that is the inescapable truth that Robert E. Lee led a bloody war to perpetuate human slavery. Copperheads like the New York *Times* may magisterially declare: "of course, he never fought for slavery". Well, for what did he fight? State rights? Nonsense. The South cared only for State Rights as a weapon to defend slavery. If nationalism had been a stronger defense of the slave system than particularism, the South would have been as nationalist in 1861 as it had been in 1812.

No. People do not go to war for abstract theories of government. They fight for property and privilege and that was what Virginia fought for in the Civil War. And Lee followed Virginia. He followed Virginia not because he particularly loved slavery (although he certainly did not hate it), but because he did not have the moral courage to stand against his family and his clan. Lee hesitated and hung his head in shame because he was asked to lead armies against human progress and Christian decency and did not dare refuse. He surrendered not to Grant, but to Negro Emancipation.

Today we can best perpetuate his memory and his nobler traits, not by falsifying his moral débacle, but by explaining it to the young white South. What Lee did in 1861, other Lees are doing in 1928. They lack the moral courage to stand up for justice to the Negro because of the overwhelming public opinion of their social environment. Their fathers in the past have condoned lynching and mob violence, just as today they acquiesce in the disfranchisement of educated and worthy black citizens, provide wretchedly inadequate public schools for Negro children and endorse a public treatment of sickness, poverty and crime which disgraces civilization.

It is the punishment of the South that its Robert Lees and Jefferson Davises will always be tall, handsome and well-born. That their courage will be physical and not moral. That their leadership will be weak compliance with public opinion and never costly and unswerving revolt for justice and right. It is ridiculous to seek to excuse Robert Lee as the most formidable agency this nation ever raised to make 4 million human beings goods instead of men. Either he knew what slavery meant when he helped maim and murder thousands in its defense, or he did not. If he did not he was a fool. If he did, Robert Lee was a traitor and a rebel—not indeed to his country, but to humanity and humanity's God.

PREJUDICE

PREJUDICE against Negroes is instinctive in the young; but this is the way that Burch and Patterson's "American Social Problems", (Macmillan, 1922), helps the young white idea along:

Chapter 11, "The American Race Problem":

"The natural selection of a tropical environment, operating for thousands of years, has produced in the Negro qualities which cannot be overcome by a few centuries of civilization."

"The gallant sea rovers who sailed the Spanish Main were merchantmen or pirates, slavers or men-of-war, as the occasion demanded."

"Most of the slaves accepted their fate stoically, for their moral ideals were low and their conceptions of family life undeveloped."

"We have seen the effects of a tropical environment upon the racial heredity of the Negro. Some of these slavery accentuated as, for example, irresponsibility and an undeveloped moral sense. Under these circumstances may we expect the family ideals of the Negro to compare favorably with our own?"

"Prohibition has established itself in the South to make Negro labor more efficient and to diminish crime. The Negro's ignorance and superstition are proverbial, while his uncleanliness exacts a terrible toll."

"The Negro represents a nature people, unmoral rather than immoral."

"That the Negro is not adapted to the environment of the Northern states is shown by the fact that his race would die in the North were it not recruited by fresh migrations from the South."

"A similar sad fate has awaited them here, for the Negro does not seem adapted to city life."

"Colored legislators sat in the proud halls of Southern capitals, while illiterate ex-slaves wasted the public funds in a wave of corrupt and foolish extravagance."

"The laws of many states forbid the inter-marriage of Negroes and whites. This is regarded by intelligent men of both races as a wise prohibition."

"Born and surrounded by a bad social environment, his tendency toward crime is natural. The ambitious and forward mulatto is often regarded with suspicion by both races, to neither of which is he able to adjust himself. On the other hand, this mixed group has produced many of the great leaders of the colored race."

"In some places a system closely resembling peonage has been uncovered. The planter, however, often finds it difficult to secure Negroes for steady work."

"In his present stage of economic development, it is difficult to see how the Negro could properly support himself. He might even lapse into a state of barbarism."

FORTY AND EIGHT

Mr. Charles P. Flynn
C. de G. Society 40 and 8
Dear Mr. Flynn:

I AM with much regret tendering my resignation to the Society of 40 and 8 because of the refusal of the national organization to remove the discrimination against color.

During the war I commanded three regiments of Negro combat troops and served with them in battle. Their quality as soldiers was very high and in their devotion to duty and patriotism they measured up to the best standard of American citizenship. To deny these men admission to a Society based upon membership in the American Legion and upon their war service is a gross injustice.

When initiated into the 40 and 8 I did not know of this discrimination. I have not resigned before because of

the assurances of the Massachusetts officers that it would be removed from the National Constitution. You have done everything possible without success. I do not mean my action to imply criticism upon the Massachusetts society but in justice to the men who served with me, I cannot longer defer action.

JOHN H. SHERBURNE.

NOTE: The Massachusetts Society of the 40 and 8 has unanimously gone on record demanding the change of the Constitution and has taken the color discrimination out of its own Constitution.

THE EDITOR.

BLACK AND WHITE WORKERS

THE struggle for the liberation of the working classes in general and of the Negro race in America in particular is, of course, at bottom the same struggle. But great difficulty faces both the workers because the essential identity of the problem is not recognized either by white workingmen or black. Black workingmen are the heirs of every effort which the white working masses have made toward freedom: the bestowal of universal suffrage; the shortening of the hours of labor; the protection of women and children in industry; the recognition of the right to collective bargaining; and all the rest of the victories more or less completely won by the working class movement. Through these victories Negroes were emancipated from slavery in America; partially enfranchised; and given at least a fighting chance for a living wage. On the other hand, all this story has not been told Negroes and they are not born knowing all about it. The working class movement has seldom attempted any intelligent propaganda to let them know of the past struggle; the Negro home does not know it; and the Negro school does not teach it. And to make the matter worse, both white and black workingmen have come under the sinister influence of the white employer.

The white workingman has swallowed the white employer's race prejudice, lock, stock and barrel; so that he doesn't want to work beside Negroes; he doesn't want to live in their neighborhood; he doesn't want to vote for them or with them; he doesn't want to share the same parks, movies, street cars and railway trains; and he doesn't want anybody to think that he is as low as a Negro.

The black workingman has taken from the white employer a different set of beliefs, but equally composed of prejudices and assumptions. If he hunts a job, he is told that the white employer is willing to employ him but that the white workingmen will not work with him and that his only chance to work is to "scab". And the difficulty is that this is largely true. He finds the white workingmen voting against his schools and civil rights and excluding him from his trade unions; and the white employer is not at all loath to let the Negro know these facts in detail.

In addition to this and on the positive side, through the white employer and capitalist the Negro receives many of the things which the City and State backed by the white workers' vote refuse to give him: all of the Negro colleges; most of his secondary and high schools; a large part of the better school buildings have been the gift to him from white philanthropists and they stand as a tremendous bribe to make Negroes hate white fellow workers and look upon them as his enemies.

All this would be important if it affected only the United States where the Negro forms perhaps one-ninth of the working class. But with local differences all this is essentially true of the colored workers throughout the world and a majority of the world's workers today are colored. White workers are today as yesterday voting armies and navies to keep China, India, Mexico and Central America in subjection and being paid high wages to do this while "niggers" and "dagoes" and "chinks" starve, slave and die.

What chance is there then for the real liberation of any working class until the white and colored workers who now compete for each other's bread understand each other and know the history of the labor movement? And what better medium is there for understanding than periodicals, monthly, weekly and daily, widely disseminated, which tell the truth to both groups?

THE FAILURE TO VOTE

JOHN HAYS HAMMOND of the National Civic Federation admitted failure in his "get-out-the-vote" campaign of November, 1926. Twenty-four states fell behind the voting record of 1922 and forty-one fell far behind the record of 1924; and this happened despite a non-partisan movement backed by the largest and most powerful general organizations in the land. Twenty-one millions voted in 1922, thirty millions in 1924 and less than twenty-two millions in 1926. The eligible vote in 1926 was sixty-two millions. Only one citizen in three thought voting worth while. Americans think baseball is worth while; they think prize fighting is important; they think divorce trials and crime headlines news; but for fifty years, since the Negro was enfranchised, he and the American world have been taught that voting is a failure and democracy unequal to the task of efficient government. American after American, of wide power and influence, comes home from abroad lauding autocracy; a persistent campaign against state ownership and control of industry has had astonishing success; popular primary elections—once a triumph of democracy—are being laughed and shamed out of court.

And what does all this failure and reaction prove? It proves simply that democracy cannot function without intelligent voters who stand with the Negro in regarding the right to vote as the one great weapon and prerogative of free manhood.

HERNDON

THE CRISIS brings me the news of the death of Alonzo F. Herndon of Atlanta, Ga., whom I had known and whose friendship I have cherished since back in the 90's when I was teaching at Storr's School and Mr. Herndon was Treasurer of the First Congregational Church. His mother, a beautiful, lovable woman, was a good friend of mine, in whose home I often was.

I want to thank you for the kindly words of warm appreciation of my friend, who though born of a mother in whose gentle being flowed darker blood, yet he was as white in heart as any hero of any age. It seems to me the picture is an injustice but I have not seen him in years. I have several fine photos of him of years ago. Yes Dr. Du Bois, the "deviltry of color prejudice" did its evil work with him in more ways than you can realize.

Some years after I was away from the South, we met in Boston, the first time he was ever out of Georgia. For one glad week he was escorted to most things worth seeing in Boston—from the State House, Library, Music Hall, worshipping in Phillips Brooks Church, staying at a good hotel and never in that time was the question of color once presented for he was everywhere supposed to be white, even by my friends whom he met. He might have left the South and all it meant and passed for a white man, but he was too staunch and loyal to do so. In spite of his lack of education there was a strong sense of just understanding, putting things together in his own wise way. He certainly was a fine character.

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The Flood, the Red Cross, etc.

(*Continued from page* 81)

Cross proposed instead to rebuild the whole town. The citizens protested against this and requested them instead to excavate and restore the damaged buildings. This plan was adopted and when I visited Melville in October the streets were cleared and the principal buildings dug out and repaired.

Klotzville, as the colored section of town is called, is a dreary collection of little frame houses set negligently below the main part of the town. The water lifted them from the foundation blocks, whirled them around, and left them lying tipsily where they happened to be. Some were totally wrecked, and some apparently simply disappeared. The banks of a creek just outside the town were strewn with the timbers and the splintered fragments of household goods. Almost no rebuilding had been done in Klotzville, although some of the houses had been put back on the blocks, I talked with ——— ———, who told me that it was believed that the white people were maneuvering to get the entire appropriation for the town spent on white property.

Upon returning from the refugee camp at Baton Rouge most of the colored refugees camped in Red Cross tents along the levee. As rapidly as possible they were sent back to live in such houses as were in any way habitable. When I was there only four families were left in tents and they had been told that the tents would be collected in a few days. The week before 20 colored families had been turned out of the tents. They had no houses to go to and took refuge with friends and relatives as they could. Some found shelter under the piled-up wreckage of houses along the creek. The Red Cross worker explained that the people had been given a week's notice and the tents had been called in. I could not find any case where rations had been issued since August 5. There is no employment for colored people except on the levee. The stave mill where they are regularly employed was badly damaged and will be closed for many months.

ONE of the Red Cross workers drove around with me and pointed out the work they have completed. It was almost exclusively white property. In showing me one house on which repairs had been made and household goods replaced she remarked that it belonged to a widow. It was one of the better houses in town, and she explained that it was done first because of the policy to give first attention to widows. This

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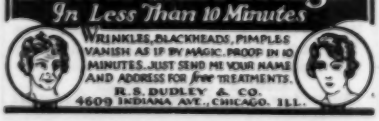

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applied only to white widows. All of the more substantial houses have been repaired, most of them with Red Cross aid. One exceptional case was pointed out to me, the house of a man who was doing the work himself, being paid for the work by the Red Cross. The worker admitted that this man was colored, but explained apologetically that he was a very superior colored man.

The real explanation of the discrimination in Melville seemed to me to lie in the method used, which differs from that of other areas. Rehabilitation there has been worked out on a case-work basis. Every application for aid is investigated very thoroughly and the entire family situation as to resources, liabilities, losses and need ascertained and verified. In the light of this information the worker recommends the amount needed. This case is presented first to the Red Cross Area Director, and when approved by him is presented to the local Committee. This Committee is made up of leading citizens, usually a banker, a real estate man, a lawyer or two, a clergyman and a doctor. I have known a Red Cross Committee to have a Labor representative, but I have never known one to have a Negro representative. Each case when presented is voted on by this group, and the amount of the award thus decided. Nearly always this decision is final, although it can be changed by the Area Director. The Committee has a good deal of power and its recommendations receive serious consideration and are extremely likely to be acted upon. My supposition in regard to the action of the local Committee in Melville was confirmed by a conversation which I had with a gentleman whom I met in the City Hall. I had been introduced as a Red Cross worker from Vicksburg and he began telling me some of the difficulties of life in a town where at least 65% of the population was colored. I applied the stimulus, "of course you Southerners understand the Negroes as we Northerners can't", and he responded immediately. It seemed that that was only too true but that unfortunately most Northerners did not realize it. Their Red Cross workers, in fact, had come in and attempted to carry out a most outrageous plan by which white and colored cases were to be treated alike. The Committee, of which he was a member, had had considerable difficulty in educating them but had at last succeeded and anticipated no trouble in that line. No plan involving equality between white and colored would be tolerated in that town for a minute. It is probable that an informal agreement was made whereby white cases were to have first attention.

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Student Volunteer Movement

(*Continued from page* 84)

Frances Williams McLemore, National Student Secretary, Y. W. C. A.

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The Browsing Reader

(*Continued from page* 86)

"A Mission of Love and Literacy", in the January *Graphic Survey*. And then, step by step, she describes how, in 1862, the founders of this school, situated on St. Helena's Island off the coast of South Carolina, surmounted formidable difficulties in demonstrating that the most backward of the slaves would respond to teaching. In a log cabin, Penn was born—and with it the old spiritual

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Like to read,
Like to read dat sweet story of ole,
I would like to read,
Like to read,
Like to read dat sweet story of ole,
I would like to read.

In the February issue of the same magazine, Miss Cooley tells "How We Brought Farms to the School". This is the story of the second "revolution" in the countryside round about the Penn School. Miss Cooley describes the shift from academic education to vocational training. Both articles are illustrated by crayons from life by Winold Reiss.

"The Relations of White and Coloured Races" by Albert Schwietzer in the *Contemporary Review* for January is one of the most unbiased statements of colonization we have read. Mr. Schwietzer says that the right of man to live where his life has been developed, is menaced by colonization. The social, economic and political situation of primitive people changes when the white man arrives with his gun powder. Independence, Mr. Schwietzer says, is not lost when a new form of government is proclaimed; but it is lost in the commercial exploitation of

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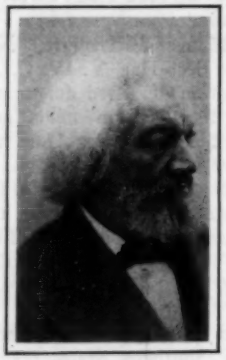

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which political colonization should be a corrective.

Marcet Haldeman-Julius tells "What Negro Students Endure in Kansas" in the *Haldeman-Julius Monthly* for January. Negro students at Kansas University can not register for the last two years in the College of Medicine; they are discriminated against in the School of Fine Arts and in the Department of Physical Education; they are barred from athletic competition; and no colored student at Teachers College can do practice teaching in the primary grades. Mrs. Haldeman-Julius makes a sincere plea for the abolishing of racial discrimination in the colleges of Kansas.

"Abyssinia, Land of Babel" contains within its boundaries more racial and religious elements than any single independent state in the world according to Kurt Lubinski in the *Living Age* for December 1. Perhaps the most amazing falsehood about that dusky empire which he voices is "the deep-seated prejudice against the Negro, paralleled in intensity only by that of the Southern part of the United States"! Shades of Ellis!

American interference in Nicaraguan affairs is not only contemporary history according to V. H. Von Cramon in the same magazine for December 15.

In the *Labour Monthly* for October, Clements Kadalie, National Secretary of the Industrial and Commercial Workers' Union of South Africa, discusses "The Old and the New Africa": the Africa of 400 years ago when a pastoral people with its own civilizations and primitive forms of government ruled the Dark Continent; and the Africa of today when European capitalism dictates African policies. Mr. Kadalie says: "We are not fighting the white man as a white man; we are fighting for elementary political and human rights for ourselves and our children."

Eugene Gordon in the *American Mercury* for February discusses "The Negro's Inhibitions" with that particular sportiveness we have long ascribed to Mencken himself. Notwithstanding, Mr. Gordon states the case quite unadorned—how in the glare of pale-faced ridicule, dusky Americans have been laughed into curbing their individual inclinations, preferences and predilections. After all, in America the standard is white—as in Africa it it is black.

"Harlem Says 'Bye Bye Honey' to Florence Mills" by W. A. MacDonald in the *Bookman* for February is a reprint of the newspaper story which appeared in the *Boston Evening Transcript* during November. Mr. MacDonald does not hand us the customary "sob stuff" we have grown to expect from a story of this kind; but with an Olympian gesture gives us a creation—the climax of a beautiful novel. The story leaves us with the feeling that Florence Mills has not danced her last dance—has not sung her last song; but that she is to be with us always—the scintillating spirit mascot of Negro Art.

MARVEL JACKSON.

Color Line

(*Continued from page* 93)

¶ The slave trade between Portuguese Africa and the mines of South Africa, usually camoflaged under the title of Recruitment of Native Labor is threatened by the reluctance of the Portuguese Government to renew the old treaty. South Africa and English investors are very much upset. During the third quarter of 1927, 18,483 black laborers were taken from Mozambique to the Transvaal and 9,791 were re-patriated.

¶ Lieutenant General Tilkins has been made Governor General of the Belgian Congo to succeed Mr. Rutten, who has resigned. Tilkins has had a purely military education.

¶ The African group of Belgium has raised 264,000 francs to erect the Stanley Memorial at Boma.

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